CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXVIII. "LIBERTY, HOLINESS, LOVE." NO. 24.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JUNE 16, 1849. WHOLE NO. 1453

CHRISTIAN REGISTER,
PUBLISHED WEEKLY BY
DAVID REED,
AT NO. 22 SCHOOL STREET,
(*Near Washington Street.*)

NATHANIEL S. FOLSOM, EDITOR.

☞ All communications, as well as letters of business, should be addressed TO THE PUBLISHER.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

MULTIPLICITY IN UNITY.

What I desire to submit for consideration to Christians of every name and shade of belief will, to some no doubt, at first appear even more startling than "Trinity in Unity," by which the true God is sometimes distinguished from those who are honored with the name, without having the nature, of what is essentially divine. My object is to invite serious and candid persons of all connexions in the Christian world to co-operate, as lovers of truth, in an effort to alight and agree (if that be not presuming too far,) upon some natural, fair, and easy interpretation of the Scriptures, which will be satisfactory to all and put an end to discord upon a *fundamental* point *in theology*. If the reasoning now to be attempted, should be judged fallacious or inconclusive, will he, to whom it shall so appear, be so kind as to point out the defect, without yielding to any sectarian bias, prejudice, or delicacy, truth being paramount to all sectional considerations with the unsophisticated and sincere. As the church general, or the body of nominal believers, now stands, the views I am about to present will meet with objectors among theologians, standing very wide apart from each other, as remote as the Socinian is from the Trinitarian. But there are no extremes in doctrine, which should not readily and cheerfully yield, meeting on some common ground, if such can be discovered, where the fewest difficulties stand in the way of concord, as well in sentiment as in moral feeling.

The Trinitarian has always armed himself against the dissenter from his creed with the allegation, that, not to be a Trinitarian, is to deny the divinity of the Saviour in contradiction of those Scriptures, in which he receives the title and many of the ascriptions, which are applicable alone to the divine Being. The object now in contemplation is to point out a scriptural mode of setting this matter in its proper light, not only to show on what ground Jesus himself is adorned with divine honors, but why multitudes have been admitted to a share in the same dignity and glory.

The first step is to acquiesce *in the statement* to which all profess a ready assent, that there is *one God*, and that there is no other besides him. This unity is not to be encroached upon, nor violated. All real divinity is here, and here only. It is a subject not to be multiplied, or expanded beyond a single identity. And then the inquiry comes upon us, how we are to dispose of those texts, which allow men and angels to be called Gods, not as those are so denominated, who "are vanity and a lie, and the work of errors;" but who receive their designation as a verity from the fountain of all truth, from the Supreme, who "will not give his glory to another, nor his praise to graven images." Said Jesus to the Jews, "Is it not written in your law, I said, Ye are Gods?" Those persons, so distinguished and *dignified by him, who occupies* the throne of the Universe and is God alone, were no otherwise rendered pre-eminent but by being chosen and authorized from above to dispense truth. To them "the word of God came."

Now, in the proposed investigation, let us proceed to consider the very numerous cases, in which the divinely sublime and very comprehensive term God is, as a name, applied to created beings without infringing on the divine unity, understood in the strictest sense possible. In doing justice to this inquiry, it is not so necessary to collect together into a group all the individuals, or even the classes of individuals, on whom the epithet has been bestowed without endangering the true worship, or offering the least excuse for idolatry, as it is to define the principle, or the supposition, on which the appellation has been allowed, or authenticated. The Trinitarian contends, that Christ, though a man, is or may be denominated God, on the ground of a union, in his humanity, with a second person in the Godhead, so that plurality, in this way, is made consistent with the divine unity. This hypothesis, if it can be maintained, and shown to be scriptural, is a sufficient protection to the holder of it, from the charge of multiplying Divinities in contrariety to the doctrine of one God alone, when he pays homage to Jesus, as God in the highest sense. But is this the ground on which Emmanuel claims for himself and for others, whom he empowers to minister for him and in his name, what may be termed a participation in the divine nature, or a right to be honored with divine titles? Is the uniform and repeated declaration he makes in support of his authority and sufficiency in the great work of mediating between God and man even *compatible* with such a view of himself, considered as "the true light, which lighteth every man that cometh into the world?"

Let us examine this point, and see how the case stands. Jesus had, among the incredulous, the critical, and the captious, throwing themselves in his way with the intent of impeding him in his mission, occasion often enough to state and thoroughly explain the nature of his credentials, that they, and we too, might understand his exact relation to the Father and to the whole family of his rational offspring. And how does he exhibit himself, in regard to this matter? Always as one sent, as one empowered, as one instructed, whose words and acts were not to be looked upon as original in himself, but as derived from a higher source. And from what source? Let the answer come from his own lips. "I have not spoken of myself; but the Father, who sent me, he gave me a commandment what I should say, and what I should speak."

Thus much of his doctrines. And what now of his works also?" Believest thou not that I am in the Father, and the Father in me? the words I speak unto you I speak not of myself: but the Father that dwelleth in me, *he doeth the works*." Now can anything be more explicit or direct than this to define and establish the true connexion between the Supreme God, the Father of all, and Jesus, the Son of his love, and the Messenger of his grace to our sinful world? Whatever of truth is made known is delivered in the Father's name as his counsel. And whatever act is put forth is the Father's act, wrought by his infinite energy, as really as if he were the only voluntary agent in the universe. All other agency is secondary and dependent, and is efficacious only as rendered so by the all-controling, all-productive, and irresistible will of the Father, who alone is original and Supreme.

This is our Saviour's doctrine laid down and attested as distinctly, as intelligibly, and as unequivocally as it possibly could have been, making himself the Father's vicegerent, or deputy, invested with all authority to carry the work entrusted to him into complete effect in its whole extent. And how does this disagree with that Trinitarian theory, which claims standard authority through most of Christendom? The answer is, that instead of ascribing all independent authority, dominion, and strength to the Father, it declares the Son to be his "equal in power and glory." It virtually contradicts and disannuls all the representations, by which the blessed Redeemer sought to disarm his adversaries in their attempts to fasten on him the charge of seeking his own glory and relying on himself for ability to achieve it. If Christ be an eternal, self-existent person, having in himself all divine, underived perfection, he can no more truly acknowledge subordination to the Father, than the Father to him. Co-equal persons in one Godhead, if such an idea be not absurd in itself, cannot derive any thing one from another. Nothing can be held by one less independently than by another. All must be the same in all things. Does this comport with the account Jesus gives of himself, as the Father's representative on earth, to declare him, whom no man hath seen or can see, to do his will and obey his commands, that the world may be blessed by the presence of one, who "is God with us!"

But let the great Teacher, who came from God, and is not God himself, except in a qualified sense, be listened to with implicit deference, as the Messenger of truth from the Father of lights; and we may attain to satisfaction and consistency in our views of God, as "the head of Christ," and also of his Son, as placed at the head of empire in our world, and wielding a righteous sceptre in the name of one, who is creator and proprietor of all. In a train of thought and contemplation, thus supplied, we may arrive at a rational solution of the problem, why those should be "called Gods, unto whom the word of God came," and still the cardinal truth not be invaded, that there is but one God.

There is no need of citing texts to prove what is so familiar to all, and will be so readily conceded, that Christ "is Lord of all" in virtue of his mission, he being sent to reign over the house of David, and of the commitment to him of all power in heaven and on earth. And the Scriptures are not less abundant in assuring us of his high origin, that he "is the first-born of every creature," that he is "before all and above all," that "in him it pleased the Father that all fulness should dwell," and that "he must reign until all things are subdued under him." His agency in creation, not less than in government, is most clearly and peremptorily asserted. "But unto the Son he saith,—Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands." This was a stupendous work, and how could it be performed by one less than the Almighty? The raising of Lazarus from the dead, was a great work; what could be greater? And so of all miracles, which have evinced the mighty power of God in the administration of weak mortal men, when commissioned to it by the God who is above.

And who can object to the idea of God's having sent his Son, the first-born of every creature, and the best product of his own hand, to found the earth, on which we dwell, and to garnish the heavens, on which we are wont to gaze with wonder and delight, to organize and people a world, to be governed and saved by the same glorious Messenger of the God of love, doing all in the name and by the power of One, always operating, but never visible to sense! The writer of the Epistle to the Hebrews was undoubtedly a believer in a doctrine like this, or else his skill in expressing his own views must have been quite incompetent to his undertaking; for while he gives the work into the hands of the Son, he does it with the understanding, that this illustrious personage holds his pre-eminence, his superiority to the angels, as an *inheritance*, having been *appointed heir* of all things, and by whom, as by a secondary, instrumental agent, one greater than he, even God, "has made the worlds." In this elevated station and high trust, as taking upon himself the rearing up and management of worlds, under the enabling and guiding hand of one, who is first in every thing, the Son might be, and was, "the brightness of God's glory, and the express image of his person." This, however, he could not be, except on the supposition, that there was one, at whose hand he received this array of glory and honor. According to the dogma of *eternal* Sonship, and that too in the indivisible essence of the Deity, all this attempt to enlighten the Hebrew must have been as the overshadowing of a dark cloud to conceal the truth, and not to give it distinctness and lustre. But let preconception give way, and common sense have a voice in the interpretation, and we shall see one taking his place at the head of angels and men, who is God, not as a being self-existent, and having all glory *necessarily and from eternity* in himself, but as clothed with divine majesty by the hand of that Father, whose will it is he should reign *in his name and stead*.

If we adopt this as the true meaning and intent of Scripture, we are enabled to understand and apply all the terms and texts, so as to avoid much confusion and discord, and preserve our faith in the unity of God unimpaired and unperplexed, while every other end is answered, for which we need a theology intelligible and unembarrassed. So long as one intelligence and one will give form and direction to all things, our confidence has *one* foundation to rest upon, and our religious reverence is commanded by *one* object alone; and that is indicated by the Apostle, when he says; "To us, there is one God, the Father." If we honor Jesus Christ as God, because he speaks and acts as one who is divine; in this we pay our homage to the Father *only, as dwelling in him*. This is nicely in accordance with the following, addressed to the cavilling Jews, who demanded of Jesus a categorical declaration of who and what he was. "If I do the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him." This is plainly disclaiming all divinity, except that of the Father in him, and that was proved only by his doing such works, as pertain to the province of none but God. If there be any insurmountable difficulty, in taking this to be the true and only rational, as well as Scriptural, view of divinity in the Son of God, I see no possibility of escaping from the conclusion, that it is the will of God our understandings shall have nothing to do with the subject; for the language used is as plainly to the purpose of teaching us, that absolute efficiency is predicable only of the Father, in all the acts put forth by the Son, in the execution of his trust, as reigning over the Church and the world, as it could have been made. And should it be objected, that when Jesus acted, the work is ascribed to him as his, notwithstanding the relation in which he stood to the Father; the answer is, that though the Son, as he says, "can do nothing of himself," yet, according to the divine plan, nothing can be done without a concurrence of will in the primary and the secondary agent. Take, for an example, the raising of Lazarus from the grave. When "Jesus cried, Lazarus, come forth," he exercised his own will, and this made the miracle his work; but it was the Father's power, and that alone, which caused the sleeping dead to awake and come forth. The coincidence of two distinct wills, in producing one common result, though the effect depended wholly on one, even that of the invisible God, still makes it proper to impute the work performed, both to the one and to the other. In such cases of union between an invisible cause and a sensible presence, through which it acts, there are two modes of expressing it familiarly used in the Scriptures, when they speak of God's working by dependent subordinate agents, who are his instruments, or the medium through which he displays himself; and then again, when they speak of one's accomplishing a work, by the power, or finger, of God. This is exemplified in Jesus, in Prophets, in Apostles, in the expressly appointed ministers of Providence, in divinely inspired teachers of every age, and in all judicial officers, holding a commission from the King of heaven, acting severally *in the name and by the authority* of the only living and true God. Officiating in such a capacity, and standing related, in this manner, to the uncreated and self-existent God, they are themselves denominated Gods, not as such *per se*, or by virtue of any thing that belongs to them as men or beings of a higher order, but solely in consideration of their investure with an office or routine of study, which brings them within the circle of divine prerogative, as if they were associates with the Infinite One, or, as we may say, in their being constituted a channel, through which Deity goes forth, in operation, to regulate and bless the world with his own peculiar influences. What is effected in this way, or in the use of such means, is to be traced to one only source, to that Being, "of whom are all things, by whom are all things, and to whom are all things." This establishes unity in the Godhead, in one personal Divinity, though millions are employed in his work and under his authority, lending their minds, hearts and hands as instrumental auxiliaries in giving effect to what is fully counselled by him alone, whose is the world and all its fulness. On this account there are gods, so named, multiplied to an indefinite extent, having each a part assigned him in the boundless drama of divine administration in the government of things. Moses of old had his appointment, under Jehovah, to be a God to Pharaoh, being the authorised representation of the supreme Potentate, in whose name, and through whose efficiency he laid Egypt waste and led forth an oppressed people from under their burdens and afflictions. God, by the hand of the Angel Jehovah, appearing to him in a burning bush, sent him "to be a judge and deliverer," according to the testimony of Stephen the martyr. In him, next to the Angel, from whose mouth he received all his instructions concerning the work, to which he had been delegated, we may perceive the doctrines affirmed and reduced to a practical verity, for which the present discussion was commenced and has been thus far pursued. The conviction, I trust, has become strong and well settled, that the various applications of the term God, and other divine titles, made in the Scriptures, are only a proof in how great a multiplicity of subjects the one infinite mind, which has originated and pervades all things, is pleased to operate in putting forward and completing the grand designs, which infinite wisdom has conceived. As an oil of gladness, divinity, having been poured in the richest profusion on the Son, may be extended to his fellows, however numerous and large the company, and still this host of Gods are but one. A single fountain has supplied all the streams. If there be a diversity of gifts and operations, it is one God who worketh all in all. Let us, in conclusion, resort to an illustration. The great Mississippi River on our continent is a vast body of water, passing through the country, and flowing into the ocean under a single name. But it is not always and in all places moving in the same channel. It has a number of outlets, through which its abundance finds a way into the ocean where it is lost. But whatever part or parcel of this vast congregation of waters you touch, it is the Mississippi. So, whoever speaks or acts by authority from God, he is God, in Scripture style and by Scripture license because Deity is manifesting himself *in and by* him. And thus have we one God in one person, though operating in individuals however numerous; *multiplicity in unity*, "the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him."

J. F.

MISSIONARY CORRESPONDENCE.

Mr. William Cushing, recently of Meadville, having taken a new post of labor at Searsburg, N. Y., we are happy in being able to furnish a full account of this interesting field of effort.

Searsburgh is situated between Seneca and Cayuga Lakes; it is rather the name of a Post-office than of a village. It is a farming country, and evenly though not densely populated.—It is under a high state of cultivation, and is a rich and beautiful country; the people are intelligent and prosperous. The ground, rising gradually from the Lakes and spreading out like a beautiful patch-work of wheat-fields and woodlands, figured with villages and farm-houses, is divided every mile by a crossing.

Starkey Seminary is located on the other side of Seneca Lake, thirteen miles distant. It is in a flourishing condition and is exerting a very decided influence on the surrounding country.—Three other Meadville graduates are in the neighborhood, one at the head of Seneca Lake twelve miles from Starkey, one at Rock Stuan, and at Dundee, each about two miles and a half from Starkey. There is a call for educated ministers as fast as they can be obtained. The prospects of Liberal Christianity are exceedingly fair.—The preaching called for is an earnest, off-hand style, with as much pith as possible.

There has never been a settled ministry before in Searsburg. There is no regular preaching nearer than six miles. There are several school houses where preaching is held by the Methodists, once in two or three weeks.

The society is small but growing, it has a neat house, all paid for. Elder Chadwick, a very valuable minister of the Christian connexion, once officiated there for a season.

There has never been a Sunday school in the place, and one is just about to be opened by Mr. Cushing, with the best prospects. He finds great opportunities of labor, and a call for missionary service in school houses scattered through the neighborhood.

GOG AND MAGOG.

We find in the May number of the Christian Observatory, a remarkable interpretation of prophecy taken from a discourse recently delivered by RABBI CARILLON in Spanishtown, Jamaica. The Observatory says:—

"We cannot fully endorse the Rabbi's interpretations and applications of the prophecy in question. But we think there is in his remarks something worthy of notice. With all their errors and obstinacy, we cannot look with indifference upon this people, whose early history is the history of the Bible; and whose present and coming history is enclosed in its prophetic pages. We sympathize with their earnest watching of the signs of the times for the coming of Judah's king. But we grieve at their unbelief and worldliness which still give a temporal, national, and earthly cast to all expectations and prayers."

Rabbi Carillon thus says:—

"It cannot be questioned that the prophecy of Ezekiel is against the last enemies of the Jews. But the present state of public sentiment, as well as the constitutions of all the other European powers, forbid the belief that they will ever again persecute the Jews. Gog-Magog is represented to us as a man whose ambition aims at the conquest of the entire world. Russia alone, of all the nations of the earth, has the disposition to attempt this, or the means of undertaking it with any prospect of success. And it is remarkable that a prophecy is quite current in Russia, the origin of which is unknown, assigning to that empire the ultimate dominion of the earth."

"In the tenth chapter of Genesis, we find the sons of Japhet to be Gomer, Magog, Madai, Javan, Tubal, Meschech and Tiras; and the sons of Gomer are Ashkenaz, Riphath and Togarmah. From them come the Japhetic nations; namely, the Chinese, the Tartars, the Greeks, the Persians, the Northern Germans, the Muscovites, and the other Sclavonic tribes; and these very nations Ezekiel mentions as being incorporated with the empire of Gog, or tributary to it. In chapter xxxviii., he says, "Son of man, set thy face against Gog, the land of Magog, the prince of Rosh, (*chief prince*, in the English version) Meshech and Tubal." The general name of the country, employed by the Scriptures, is Magog, and that of its princes, Gog; but the country itself is divided into three principalities: Rosh, Meshech and Tubal. The prophet afterward declares, that this prince shall bring a mighty army composed of different nations, whose names are the same as those mentioned in Genesis as the descendants of Japhet and Gomer; and the greater part of these nations, the subjects or allies of the prince of *Rosh, Meshech* and *Tubal*, are described as coming *from the north*."

"We know that the first Czar of great Muscovy was called *Rush*, and that from him the empire takes its present name. We know, too, that in the early times, Russia was divided into three independent states; Russia proper: or, according to some authors, European Muscovy; Muscovy proper, or Eastern and Southern Russia; and Tobolsk, or Northern Russia. These three states were finally reunited under the general name of Russia, and they enslaved many of the Tartar and Sclavonian tribes. Even Persia may be regarded as a dependant on Russia.—Now the emperor of these three states, united, Rushy, Moschovy, Tobolshky, (for that is the true pronunciation,) and of the tributary or dependent countries, is called in Scripture, Gog; and his empire Magog. It is very probable that this name is given to the state, because the population is chiefly descended from Magog, and Gog seems to be an abbreviation of Magog, applied to the chiefs of that empire.

"The Scriptures also mention specifically the names of the three states of which the empire is composed. 'Son of man, set thy face toward Gog, in the country of Magog, the prince of Rosh, Meshech, and Tubal.' Rosh is *Russia*, Meshech, *Muscovy*, and Tubal, *Tobolsk*.—Another striking circumstance is, that no other country but Russia is composed of so many different nations. It is also said that these different nations, who are to march under the Russian standard, will be armed with ancient armor, shields, bows, arrows, javelins, and lances.—Now, we know that, notwithstanding the immense extent of the Russian empire, it can bring into the field only five or six hundred thousand men who have been trained to the use of modern arms; and that the greater part of its troops still use the hand-missiles of ancient warfare. Thus, in this light, the prophecy may be applied to Russia. It is also predicted, that the innumerable army of Gog shall be rent by intestine divisions. This prophecy is eminently applicable to Russia, for it is almost certain that Russia, once plunged into a universal war, will see Poland and other oppressed people, spring up at the first reverse of her fortune, to cast off her galling yoke."

"It is thus almost proved that Russia is the land of Magog, and that Nicholas, or one of his successors, is the Gog announced by the prophet, and that there is ground for presuming that the last days are not far distant. We should therefore be on our guard, and pray fervently, not to be overtaken by these events as by a thief in the night."

We have presented in the Christian Register some of the results of "Antiquary's" investigations in regard to the New England Primer.—We trust that not a few of our readers appreciate their merit. The following extracts from his sixth no. will repay perusal.

[From the Cambridge Chronicle.]

THE NEW ENGLAND PRIMER.

MODERN EDITIONS.

The two most remarkable modern editions of the Primer, are those published at Boston by the Massachusetts Sabbath School Society, and at Worcester, with an historical introduction by President Humphrey. Could *good* old Governor Bradstreet, or *inexplicable* old Reverend Cotton Mather, D. D. look over the pages of one of these *pretended* reprints, they would, notwithstanding their habitual gravity and propriety, either shake their sides with laughter at the ridiculous absurdity of the alterations, or cast the book aside in indignant displeasure.

The original Primer was eminently a religious book. Every page was filled with pious thoughts; every sentence was intended to teach some religious truth. All the answers to the questions were from the sacred Scriptures. The two pages of "Some proper names of men and women, to teach children to spell their own," were not filled with the names of ancient heroes, or modern fancy names, but Bartholomew, Barnabas, Barzillai, Ebenezer, Eleazer, Ezekiel, Obadiah, Zachariah and Zebediah, and names of a similar kind, were the most prominent. Even the words of from one to five syllables, which stand in columns for spelling, have, many of them, a tendency to suggest religious thoughts. There we may find, saint, glo-ry, ho-li-ness, be-at-i-tude, ben-e-dic-tion, and ed-i-fi-ca-ti-on.*

For A there was this couplet:

'In Adam's Fall
We sinned all."

When the young child read as far as the catechism, he found the following statement of the consequences of "the fall." "All mankind by the fall lost communion with God, are under his wrath and curse, and so made liable to the miseries of this life, to death itself, and to the pains of hell forever." The first couplet remains unaltered in all the editions.

But the publishers of the later editions began as early as the letter B, to modify the original, and to generalize the meaning.

B.

ANCIENT.	MODERN.
"Heaven to find,	"Thy life to mend,
The Bible mind."	This book attend."

How weak and indefinite is the latter, compared with the former! In the two modern editions named above, it is pleasant to notice that one step has been taken towards restoring the true text, and the "Book" in the cut is distinctly lettered, "The Holy Bible." The couplet reads:

"Thy life to mend,
God's book attend."

When we proceed to C, the corruption becomes more manifest; and instead of the sacred scenes and characters drawn from the Scriptures, we have "The Cat," "The Dog," "The Eagle," "The Idle Fool," "The Lion," "The Moon," "Nightingales," &c. &c. A few instances will be given.

ANCIENT, PURITANICAL—	MODERN S. S. SOCIETY.
C.	
"Christ crucified,	"The Cat doth play,
For sinners died."	And after slay."
D.	
"The Deluge drowned	"A Dog will bite
The earth around."	A thief at night."
E.	
Elijah hid,	The Eagle's flight
By ravens fed."	Is out of sight."
F.	
"The Judgment made	The Idle Fool
Felix afraid."	Is whipt at school."

The first printer of the amendments could hardly have been a Christian, or a serious man. In the edition which I have seen, he has revealed; plainly enough, his ludicrous idea, by representing a cat playing on a fiddle, and a mouse dancing! The S. S. Society have left out the fiddle and given an additional mouse. It is to be hoped, if they continue to circulate the Primer as a religious book, they will restore "Christ crucified," and leave out the cat; and also restore the picture of Felix, that when children tremble; and are afraid, it may be in view of the judgment, and not of the "rod."†

Another change, of a somewhat different character, occurs with U and V, originally but one letter. It read originally—

"Vashti for Pride
Was set aside."

A truth which might lead children to fear the consequences of indulging in a passion not unknown to the youngest reader. But as the couplet now reads, it points to a vice which is not likely to tempt the young children who study the Primer. Some one whose lot it fell to print a Primer, determined to blaze abroad the greatest sin of an otherwise great and good man. He employed an engraver to depict the scene, and placed it in the Primer, with these lines:

"Uriah's beauteous wife
Made David seek his life."

The couplet and the cut are still retained in the Sabbath School Society's and President Humphrey's Primers. The modern engraver, too, has brought out much more conspicuously and distinctly, the nude figure of the female and her royal paramour. Let us have Vashti back again.

It is not a little singular, that the catechism written by our New England Congregational Cotton, should be rejected in the modern editions, while the one prepared by the foreign Presbyterian divines is retained. However, as the leading doctrines of both bodies of Christians were and are in the main the same, it may have been a wise decision in selecting the latter. The tenets of Calvainism are taught in both; and with more force and distinctness in the Assembly's than in Cotton's Catechism.

THE ANTIQUARY.

Cambridge, May 9, 1849.

* I find in the column of words of two syllables, one which rather puzzles me; it is JULEP; but perhaps even this, with the admirers of Flavel, was *spiritualized*, so as to be in harmony with the generally religious tone of the little book.

† The Primer is not the only work in which the engraver's ludicrous conception of the text has been given in the illustrations. The Bible has shared a similar fate. The engraving to illustrate Matthew vii. 3, in several of the early Latin editions, represents literally "the beam" as three or four feet long. In the edition of Tyndale's New Testament, published in 1552, the devil in Matthew xiii. 25, is represented with a wooden leg. In an English edition of the Geneva Bible, Acts xxiii. 2, where Paul is pleading before Ananias, the High Priest is represented as wearing spectacles.

The Evening Traveller of May 31, has a phonographic Report, by Mr. Parkhurst, of the Address of Rev. S. H. Cox D. D. before the Society for promoting Collegiate Education at the West, delivered on Wednesday May 30.—It is one of the greatest literary curiosities in the world, full of corruscations of genius, though of the most erratic sort, and in style presenting the most lawless and grotesque, and yet occasionally splendid combinations. Some extracts will show that the Doctor, however he may flourish away, does not beat the air.

THE QUAKER INTERPRETATION OF THE SPIRIT.

From Dr. Cox's Address.

I was 18 years of age when I left them, [the Society of Friends in which he was born,] but as far as I had any convictions, they were entirely in favor of their tenets. But after I had read the Bible, and found it the power of God unto salvation, I was cited to meet them. A very respectable Quaker minister in Philadelphia undertook to convince me, in the presence of a number of clergy of the feminine gender who supported him, that I was wrong, and one text of the Bible, entirely conclusive against the Presbyterians was cited—"A measure of the Spirit is given to every man, to profit withal." I suppose I had heard that argument for universal inspiration as many as five hundred times before, and sometimes, it read "a *portion* of the Spirit."

"I know what your doctrine is," said I; "the Spirit, you think, somehow gives a man a starting capital, and puts it inside of him everywhere; and by taking care of that, he comes into all knowledge, if he will but attend to "that little thing which convinceth thee when thou art doing wrong.' But do you know where that text is, which you have quoted?"

They did not know; and so I turned to the 12th chapter of 1st Corinthians, and the 7th verse, "But the *manifestation* of the Spirit is given to every man to profit withal."

"Now where is your 'measure,' or your portion?"

"Oh, well, but it is the manifestation of the Spirit in man."

But it is [*phanerosis*] in the Greek, man's *active* manifestation. He is speaking of the body of Christ, where every member has not the same office, but where every member must in some way make a phanerosis by the grace of God;—the mother in her nursery, her proper sphere, enlightening and purifying the fountains of society; every person in high estate or low, making a phanerosis for Christ. And they are bound to do it [*pros to sumpheron*] for the general good, for the common advantage. The body is one, having many members, but all are made lustrous by the reflection of each.

The poor gentleman having such a vademecum of inward light not being guided aright in so simple a passage, I thought his inspiration was not worth much. He then took it and read it in its connection, as he had never done before, I think, and acknowledged that he was wrong.

"So," said I, "was George Fox, William Penn, Samuel Barclay, &c."

Yet after that, that same man in arguing with me, said that "a portion of the Spirit was given to every man to profit withal." Said I, "I give you up, sir."

THE NEED OF A LEARNED MINISTRY.

We wish to make citadels of light in all the West, that men may be trained to approach the Lord and appreciate the gospel of Christ. Now what shall we say of an ignorant minister? I have seen a great many divines who would take a text and preach without being able to translate the text. I hope that it will not be understood as a Parthian missile from me, if I tell you that I was born and bred among a people who believed that reason had no office in religion, who erred in exactly the opposite extreme from the Socinians, who believe in an inward light which makes the word of God itself a secondary rule. They protested from the beginning, more than two hundred years ago, against the wickedness of an educated minister,—a sin of which they are awfully clear.

Now, sir, I care not what a man is, whether he be dressed in drab or black, whether he wear an umbrella for a hat, or the finest chapeaux in Broadway, if he has not common sense, and ability to read the word of God in the original and parse it grammatically, he is an unfit, dangerous, desperate, attempter to do what he has no call to do. Men little know what they are about, when in ignorance and in darkness they are thus thrusting their cogitations before the world.

And what shall we do? Some tell us that a learned ministry are not always wise and sound; and, sir, I begin to believe it. There are some instances within the memories of our fathers, and perhaps of our children, where men have acquired so much learning that "much learning hath made them mad," and they have forgotten the use of language, and especially in the study of the word of God. But if learning will not always give us a wise and sound ministry, will ignorance do it? Learning may make a man proud; but will ignorance sanctify and bless his humility? I doubt it, and especially at the West. I have been West—not so far as I hope to go—and have seen a good many Western cities in the Western part of New York, which is the Eastern part of the West. To such a man I would say, 'Go West," a very strange and indefinite commission perhaps, but I would say "Go West" keep going; go beyond the Rocky Mountains, go beyond the Indians; go to the very granite coast, and beyond it, to a thick scaly audience; and preach to fishes, for you will never find an audience worthy of your powers until you do. [Sensation.]

The fact is, that an ignorant man "preaching the gospel to every creature," is a monstrosity in the face of all heaven. Here he has a Bible. When you send to Mr. Bancroft, in London, a despatch, would you have him take it second hand, full of blunders, and thus make known to Mr. Pakenham the wishes at Washington?—Those who will not trust an apprenticed shoemaker to make them a pair of shoes, will trust those who have not served the least apprenticeship to tell them the way of salvation, and to lead their souls in the path of righteousness.

I wish for a learned ministry, but I am as far as possible from wishing to deify learning. How in the world will you get a learned ministry?—Can you galvanize a man into learning, or learning into him? There is no way in the world but toil, patience, assiduity, perseverance, and a soul that goes upon the *respice finem* principle, that looks to the end and expects the *euge* ["well done"] of the Lord Jesus Christ.

JOHN ANGELL JAMES.

"H. B. S." (who, we suppose, is Henry B. Stanton Esq.,) thus describes this celebrated popular clergyman.

Mr. James has high reputation as a writer and preacher on both sides of the Atlantic. It was not my fortune to hear him in the pulpit, but I can bear testimony to his power over audiences on the platform. He has the external qualities the physical embellishments, of an orator: a well proportioned person—a voice of great compass, and as flexible and rich as a flute—a singularly expressive countenance, polished manners, and a graceful gesticulation. These are the frame and border of that grand and beautiful picture which his strong mind and glowing imagination paint before admiring assemblies. He captivates and converts more by winning grace than conquering power; more by the charms of his rhetoric than the severity of his logic. Let it not be inferred from this, that his speeches are devoid of argument. Far from it. They abound in that ingredient, without which all public addresses become the mere sounding brass and tinkling cymbal of an unbridled imagination, or the sound and fury of hollow declamation, signifying nothing but the emptiness of the mere word-spouter. I only mean to say, that his reasoning is not sent into the world bald, but embellished with artistic skill, and that his speeches bear the hearer onward to conviction in a mixed current of strong argument, elevated sentiment, witty allusions, and happy hits. His appeals to the nobler feelings of the supporters of the cause he is advocating, are fully equalled by his adroitness in sweeping away the objections its opponents have strewed in his path, leaving prostrate antagonists to admire the skill and courtesy with which the victor waved rather than hurled them to the ground.

Of Mr. James course in the early stages of the anti-slavery movement, I cannot speak with certainty. But, during the controversy growing out of the apprenticeship, and in the later efforts for the overthrow of slavery and the slave-trade throughout the world, the contributions of his pen and voice to the cause received additional influence from his position as one of the most conspicuous leaders of the Congregational body of Great Britain. He has also been among the foremost of the dissenting clergy, in advocating the principle of Voluntaryism, in its application to ecclesiastical affairs and the education of the people. Perhaps, at the present time, he stands at the head of the denomination which he adorns by his virtues.

In the select social circle he is attractive as when eliciting public plaudits on the rostrum; and though an ecclesiastical leader, and ready to defend his religious tenets on suitable occasions, his liberal sentiments and courteous bearing towards all sects have won him troops of friends in every denomination and class of Christians, from Bishops in lawn to Quakers in drab.

THE NATURE OF CHANNING'S WORK. HIS GREATNESS AND ORIGINALITY.

Rev. William Mountford, author of "Martyri," &c., has prepared a volume entitled "Beauties of Channing"—of which the London Inquirer says, "It is as though we had the choicest passages of those divine discourses read to us by a kindred spirit." From the Introductory Essay we take the following extract:

"Still from the Life of Channing, many a date might easily be given, that ought to be very interesting. For the discourse on Unitarian Christianity, preached in 1819, at Baltimore, will widen in its effects, very likely, so as that for its importance, it will prove to be historical sometime. "Man, the Image of his Maker," has been a sermon, the reading of which has been an era in many a man's life; and from the preaching of which in Rhode Island, larger mental changes are to be dated, than from some very famous conquests. And the year 1816 is the date of a sermon, that is greater than the gathering of an army; for it is against war, and through men's minds it is working mightily towards ending war with the peace of Christ. And from Channing's completion of his Essay on Slavery, in 1835, it will be hereafter, as though American history had begun anew.

But are Essays and Discourses great works? They are, if they are the expressions of a great mind. Before Channing's Works are thought the less of, as being merely Essays, Sermons, and Letters, let it be remembered, that there is not one of Paul's Epistles, but might for the length of it, be a sermon; and that all the old Hebrew writings are printed together in one book. The greatness of truth is not the wordiness of it, but otherwise, perhaps altogether otherwise. The divine teaching, which there was in the world once, is of holier mention than to be named just in this place, yet often it was delivered only in short parables.

A larger work than anything he has left, Channing did purpose; but he never had strength enough to write it. And so he said, he could sympathize as few other men could, with an intellectual laborer disappointed in his dearest hopes. Perhaps his disappointment was greater than there was ground for. Because from his occasional writings there is to be learned every great principle, probably, which he had become persuaded of, in philosophy and religion. Let the reader look at the table of contents prefixed to this volume, and he will be surprised to see, how easily from Channing's writings are to be gathered a whole system of morals, a philosophy of politics, principles of criticism, and a body of divinity.

His greatness was of the truest kind, and therefore not easily understood, nor allowed by some persons. They ask, what has Channing performed; what institutions has he founded, what bands has he made for holding men in order; what has he done! Little, very little, in that way has he done. But what does the sun do? Shine, only shine. But without his shining, without his light and heat, there would be no forests, nor green fields, nor living creatures, nor spring-time, nor autumn. And under the influence of Channing's spirit upon men, there are growing up kindlier customs, a more tender regard for human nature, freedom for the slave, and newness of religion. In Channing was silently wrestled out a struggle, which ages will be the better for; and in his mind were perfected those ways of thinking, along which, thousands of men are moving towards the heights of conviction, and sight of the infinite, and of heaven almost.

Very uncommon is the extent, to which he was independent of men, events, and circumstances. What he became was not much through what books he read, what society he was in, what opinions he learned, as a boy, or what events happened to him. That is what can be said of very few persons. Even some of the most honored minds are but like edifices, that stand nobly indeed, but which have been built out of the woods and quarries nighest; and that look venerable, but which have been colored so, only by the atmosphere, by the sunshine and the storms of their times. And with most men, their minds are an agglomeration of facts, they have known of, and of inconsistent opinions they have been told of. Their minds have grown, like commemmorative mounds in Arabia, on to which, every traveller throws a stone, as he passes by. But Channing's mind was like some mountain of *old* time, that was heaved up from within by forces of its own, more and more sublimely above the earth; and that grew green of itself with vines and olives, and higher up with oaks and firs. In perusing the biography of Channing, the reader feels so strongly, that it is the record of a soul, which grew mysteriously from within."

A FAITH THAT WORKS BY LOVE.

[The following Letter was aderessed to the Daily Advertiser.]

During the severe cold weather of last week, I received from "A UNITARIAN" $150. As I knew the donation was taken from *her own earnings*, and as I am bound in honor to keep her name from being "in any way mentioned or published," I ask of you the favor to allow me through your paper to "let her light shine before men that they may see" her "good works." It is *good*—for it was given not only with the *request* but the *wish* that her name should not

be known in "*any way*," and also because it was given *from her earnings*. It is *good works*, for it will furnish 150 families with fuel for one month, as I purchase it. Or it will pay a month's house rent for 40 families. Or it will pay for 125 weeks board. Or it will furnish for men, women and children, 65 suits of clothing, throughout, for winter. Or it will provide 70 weeks accommodation for the sick. Either of these can be furnished by the donation in question. To the kind-hearted, the producing cheerfulness to so many faces, comfort to so many hearts, warmth on so many hearths, and a laugh, a song, a thanksgiving in so many homes, before silent with sadness, would give more enjoyment than either the fittings up of a saloon for an evening dance, the delicacy of a lace drapery, the animation of a dozen of old Madeira, or an extra jewel for the hand. And the liberal, I think, if they will not forego the latter, will also give the former.

E. M. P. WELLS.

St. Stephen's House, March 1, 1849

CHRISTIAN REGISTER

BOSTON, SATURDAY, JUNE 16, 1849.

OUR DEPENDANCE ON CHRIST FOR SPIRITUAL LIFE.

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—"Whoso eateth my flesh, and drinketh my blood, hath eternal life. As the living Father hath sent me, and I live by the Father; so he that eateth me, *even he* shall live by me."—What could teach more explicitly that our spiritual and eternal life depends, in some direct and inseparable way, on Jesus Christ. They do not seem to say, that if we do something now, or believe something now, in this world, we shall have salvation in eternity. But as bread is the sustenance of the body; as bread, when it is received into the human system, turns to flesh and blood, and thus supports the animal life, so is our Lord Jesus Christ set forth as the sustenance of the soul; so does he, as it were received into the soul, become spirit, and support the life of the soul. It is a present dependance, a present supply, a present living growth of the immortal nature of man.

Moreover does not analogy teach, that as bread pre-supposes the principle of animal life already given and existing, so the bread from heaven, the spiritual bread, pre-supposes a principle of spiritual life already given and existing, which the spiritual bread nourishes, increases, invigorates, expands into heavenly growth! Though the bodily life, once given, will perish without food adapted to its nature, and though the principle of spiritual life will also die out without spiritual food adapted to its own nature, yet is the principle of spiritual life as truly *in* the soul by nature, as is the principle of animal life in the body. Every child that is born into the world is endowed with a true spiritual nature, as well as an earthly. That spiritual nature does indeed lie dormant and inactive in the soul—alas! in many how long! But for its activity it depends on bread not from earth but from heaven. Its *awakening* into activity is the regeneration, the being born of the Spirit. All have this spiritual nature, awakened or unawakened, active or dormant.

Our Lord Jesus Christ not simply provides the soul's sustenance, but he is *it*, he is the bread.—Literally, of course, we do not eat Christ. Literally the soul is not fed on bread. *Truth* is its aliment. It grows and expands by the truth. Now Jesus means to say, when he calls himself the bread from heaven, that he is the truth from heaven; not only that truth was brought by him, but HE is the truth. Surely not only his lips speak, but his *life* speaks, his death speaks, his resurrection and ascension speak. We not only get truth which he uttered, and which, after it was uttered, might be as good to us if it had been spoken by somebody else, (though God conferred on Jesus alone the honor of revealing such high truth;) but we get the truth expressed, and as it were silently revealed, in his character and works. Now as the character and works of Jesus, his life, his conduct in sufferings, were different from any other person's; as in him the fulness of the Godhead dwelt bodily—the fulness of divine love, mercy, truth, holiness, power—we find in Jesus what we can find no where else; we see truth in him which we can see no where else; and to find and see it, we must come to him, and to no other. He then is pre-eminently the truth, as the truth is expressed in him in a fulness in which it appears no where else. The beholder sees truth written in sun-beams on the brow of Jesus, and shining from his face, as he can see it written no where else. If truth is therefore the bread of the soul, if the soul grows by means of the truth which it receives, then is Jesus himself the bread of life to give sustenance to the soul. There is, in thus receiving him, an effect produced in the soul analogous to the effect produced in the body, when the bread which the body receives is assimilated to the body, turns to flesh and blood, and produces growth. And as it is bread which supports the body; food that one can see, handle, taste; food nutritious and simple; substantial food and not an imagination of it, so it must be truth as it were tangible, truth which one can discern and does not lie in mystery, that the soul needs for its life. And for this very reason was the Word of Life so manifested in Jesus, that we could hear, see with our eyes, look upon, and our hands handle it.

REPENTANCE.

The first thing to be sought in our religious life is an awakening to our real condition and wants. We are asleep. The highest interests and most solemn realities make no impression upon us. We live amid countless blessings showered down from heaven, but our eyes are closed that we cannot see the hand from which they come. The gifts of God, objects of sense and our lower affections, so engage our thoughts that we cannot see Him. They are all, He is nothing to us. But soon, they must be withdrawn, and He be all in all. Shall we not prepare for this change? It must come. We cannot flee from it. Why, as reasonable men, shall we close our eyes against it? Why not now awaken to its reality, and keep it constantly before us as that for which all things else have been ordained?

When once the soul wakes up to a consciousness of spiritual things, and we feel how thus far we have been wasting our lives, perverting the opportunities and the faculties divinely given, it must be with a pang. There must be sorrow and penitence and humiliation before God. We are ready to exclaim with the returning prodigal, "I have sinned against heaven and before thee, and am no more worthy to be called thy son." Or with the intense emotions of the publican, in an agony of contrition, we may cry out, "God be merciful to me, a sinner." We may be overwhelmed with a sense of our unworthiness, and feel as if such folly, such madness of devotion to the world, such indifference to the admonitions and the promises of God, had placed us almost beyond the reach of the divine mercy. What would we not give to recal the past, and wipe out the stains which it has left on our souls! What shall we do to be saved? Is there any way of escape remaining to us? How shall we flee from the condemnation of our own hearts, which is only, in another form, the sentence that God is passing upon us? We have been dead to righteousness. But there is one, the resurrection and the life, in whom even they who are dead may yet live, one who came to save that which was lost, to call not the righteous but sinners to repentance. He is the Mediator between God and those who have estranged themselves from Him. He will be to us the way of life. He has indeed enforced the sanctity of that divine law which we have disregarded. But he has also said to the truly penitent, "Thy sins are forgiven thee;" "Go and sin no more." "Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls."—He has told us that when the poor child who had made himself an outcast from his Father's house, had come to himself, and resolved to return with his confession of unworthiness, "while he was yet a great way off," separated still by so many sins, "his Father saw him, and had compassion on him, and fell on his neck and kissed him." and without stopping to rebuke him for the loss of the inheritance which he had wasted, and the sins of which he now so bitterly repented, he clothed and fed him from his own abundance, and with sounds of rejoicing welcomed the poor wanderer back. And are we not told that there is joy among the angels of heaven over one sinner that repenteth?

Let us then come to our Father with meekness and humility, in penitence and sorrow, and say; I have sinned, O God, I have sinned against thee, and am not worthy to be called thy child. But do thou have mercy upon me. Remember not against me the transgressions of my youth and the follies and sins of my whole life, but have mercy upon me. Cleanse me from mine iniquities and make me holy. I would give myself up to thee. I would submit to whatever thou mayest appoint. I would obey thee.—Cast me not away. Thou who hast revealed thyself in Jesus Christ as infinite mercy and love, break not the bruised reed, quench not the smoking flax, but grant, O grant the deliverance which can come only from thee, through Jesus Christ, our Lord.

O thou, who art of purer eyes than to behold iniquity, take pity upon me and save me from my sins. O Lord God Almighty, before whom we are but as dust and ashes, lift us up and lead us in the way of life. Make us to know thy great salvation. Quicken us by thine holy spirit, and breath into our hearts newness of life, that as in time past we have lived unto the world, so in time to come we may live to God in Christ Jesus, our Lord. Answer us not according to our deserts, but according to thy great mercy through our Saviour Jesus Christ.

If we thus come to God, and with a true repentance ask of Him, we shall assuredly receive. We cannot enter at once into all the hopes and joys of a religious life. But we may feel that our sins are forgiven, and that so far we are accepted. But this is only the beginning of our Christian course. It is only enlisting in the service of Christ and putting on the armor with which our victories shall be gained. Let us remember that the humility with which we begin must follow us to the end. The bitterness of repentance will pass away, but the spirit, which leads us always to think humbly of ourselves, must not be permitted to forsake us. And we must feel always, that it is of God's mercy, through him acting with us, and not by any strength of ours aside from what he imparts, that we may hope for salvation.

M. H. J.

SUPPORTING A MINISTER. NO. 2.

The support which a church owes its minister is multiform. In his house he is to be supported by being provided with physical sustenance. In his pulpit he is to be supported by being encouraged to speak out all moral truth, let it cut where it will, so long as his edge is smooth as well as keen, that is, so long as he speaks the truth in love. But he must be sustained and assisted too in his private parochial duties. In many ways this may be done. At any rate he may reasonably expect to be informed how much parochial attention will be welcomed. When families have been overlooked, instead of talking of it among themselves complainingly, they should intimate to him that he has made a mistake in classing such and such families among those who desire to be only hearers and not parishioners. There may be a few of these *noli me tangere* unsocialists in every congregation, but it is desirable to carry the process of elimination as far as will be tolerated and reduce the list to its minimum. The most timid animals have been tamed and domesticated, and the most bashful parishioner may become accessible if approached with due caution.

But in general our societies are not chargeable with frowning away a minister's visits. I have heard of only one church which dismissed its pastor for visiting too much; and that one complained that his successors did not visit enough. King Log is no where wanted if King Stork is objected to. Only a mistake is sometimes made as to the form in which people owe their clergyman the encouragement of social intercourse. They owe him, not the feast and the merry-making to waste his time, but the easy admission of him to their homes without formality and preparation. He comes for his own good and theirs too. He comes to learn his duty—to ascertain the state of public sentiment and the moral wants of the time. Their conversation incidentally furnishes him with subjects for pulpit discussion that are subsequently and consequently made capable of useful application to themselves. They should throw off reserve therefore in his presence and state their difficulties, doubts, and anxieties openly and honestly. They owe to him peculiar candor, for the physician cannot judge of health by the bloom of a painted cheek. They owe to him, if to any, plainness and freedom of speech, though, it may be feared, he seldom gets it. Let them flatter neither themselves nor him, but that which the ingenuous mind suggests let the frank tongue pronounce. He comes as an equal friend, not a professional inquisitor. Treat him as a friend would be treated. Propose your objections to his opinions, his measures, his conduct, his reputation even, and he will thank you for the opportunity of explaining, vindicating or disproving. In other society, when he is not by, but becomes the subject of conversation, he asks for indulgent judgment. Calumny against him is a depreciation of your own instrument of moral good. But when he comes to see you and sits down as your trusted friend, and his open demeanor is a strong, tacit appeal to your confidence, then it is a duty to him as well as to your own fair reputation, to justice, to religion and to charity, to lay before him the injurious charge that has been launched against his name. Press it home to him with all its aggravated malignity, if there seems any foundation for it, and let him not rise from that seat till he rises either re-established in your good opinion or no longer your pastor. Other men may have suspicions breathed upon their fair fame, and their usefulness and happiness feel it not; but the preacher of the gospel must be and be thought pure in every respect, or his real excellences will do little good. It is kind to him therefore to bring the question at once to issue. The formless, nameless, intangible suspicions that sometimes float about the atmosphere of society without author, and without proof, let them be concentrated, and embodied, and examined; and if they stand inquiry and prove that he who preaches holiness to others is himself a castaway, let him go at once from the most devoted flock, driven out to dwell with dishonor, for any where else he would be more useful and more at ease in his mind than near the altars of the most High he is desecrating.

Another duty of a Christian society to their minister is consideration for his abilities and resources, and reasonableness in their expectations of what he can accomplish. A life of professional communion with God and habitual reflection on responsibility might be expected to brace with untiring moral energy; and indeed to those who see nothing of him but on the hallowed tranquility of the Sabbath, when the calm of devotion has soothed all his ruffled anxieties, he may seem to live exempt from care and toil and trouble, and his complaint of weariness and depression sound like affectation. But their effects speak too plainly to be suspected of pretense; and when we look throughout the churches and find in so few the lesson of the pulpit enforced by the authority of gray hairs, and think how seldom ministers preach half-century sermons, we will see that our favored and religious New England, if a Paradise for clergymen, is a garden nigh unto a sepulchre, and those who serve the pleasantest of her altars bear no charmed life against the effects of fatigue and watching, and distracting pursuits, and various solicitudes. It is this diversity, this opposition between his occupations, independently of their aggregate amount, that should moderate the laity's demands from their preachers for eminence in all of these functions. It is not given to excel in more than one or a few particulars. But to give perfect satisfaction the minister of an ambitious society must possess qualities so various as to be almost contradictory and inconsistent. He must be a man of study. To explain he must understand. And how much learning is necessary to explain all that may be proposed to him, let the universal din of controversy intimate. But if he shut himself up in his study, then the influences of seclusion and intense thought make his manners abstracted and unsocial; and yet cheerful habits of mind and a cordial address are as much expected from a clergyman as theological erudition; and little allowance sometimes is made for their reciprocally adverse nature. His time is the property of his supporters. If they allow him to devote much of it to the improvement of his mind—to the providing intellectual nourishment for the strength that is to be expended in their service, then they should not insist on finding him always ready to enter into the careless freedom of light-hearted festivity, or able to bring gay spirits and an unflagging interest to every topic of common-place conversation. On the other hand if their social hospitalities or a press of parochial duty should draw him too frequently from his preparations for the Sabbath day, they cannot reasonably demand original thought, exact method, nor full information from one who has not had time either to think, systematize or read. His time is theirs; let them consider it. They may make their own use of it, but not work contradictions and impossibilities. They may appropriate it to gossip parties or to solemn meditation; but they must not look for the first to make him an impressive preacher, nor the last a jovial companion. They may exact from him as much official duty as they choose; but then three or four discourses will not be so deserving of their attention as one or two would be, prepared in the same time.

There are other duties of a congregation not easily reduced to rule and of too sentimental a character to be drawn out in verbal description or exacted unconditionally in all cases alike, the duties of affectionate regard. Its expressions will vary of course with the characters and circumstances of the individuals to whom they are directed. When a church is blessed with a pastor who has the good fortune to satisfy at the same time that he edifies, and their united piety, admiration and esteem prompt to gratitude, it will seek to manifest itself not so much to the world as to that all-seeing eye which reads the affections of the heart in secret. They will not care to make it a matter of parochial ambition to compete with other churches in the pomp and pageantry of their external treatment of him, but they will give him their earnest good wishes, their unpretending esteem, their devout blessing, their sincere prayers whispered in secret and never talked of afterwards. They will study to serve rather than to flatter him—to lighten his cares rather than to magnify his honors. They will not be often solicitous to compliment him by heaping extra duties on him and procuring him opportunities to shine far and wide before the gaze of strangers at the sacrifice of his strength, only in order that a little of his glory may be reflected on them his supporters and proprietors. A minister is not supported like an arch by piling burdens on him. Let them remember that they should desire to support him many years; and in order to do this willingly they must avoid making him wholly dependant on their support by wearing out his ability to support himself.

H. G. E.

SOCIETY FOR THE RELIEF OF DESTITUTE CLERGYMEN.

Mr. Editor,—I share the general joy at the institution of a "Society for the relief of destitute clergymen." When I see young men with warm and generous hearts consecrating themselves to the sacred ministry, with no hope of wealth—perhaps in debt for their education—I cannot but look upon them with true veneration. They are ready to give up all earthly prospects for the privilege of serving Christ and his church. They go to their labors without one selfish calculation and are ready to spend and be spent in the cause of God and humanity. To my eye this is a sight of the highest moral sublimity.—My heart is touched at such a consecration.—Such laborers often forget the claims of rest and recreation, and are prodigal of health to a dangerous extreme. Working at the top of their strength 10 or 20 years, they suddenly fall sick. What is to be their fate? The salary they have received is barely enough for their necessary expenses, and they often find themselves minus in funds. They have no rich relatives, and if they borrow a hundred dollars they see no chance of ever paying the debt. They have a family of children who now begin to need more expense than ever before; daughters of from 16 to 18 years of age, and sons whom they are preparing for college. Parishioners, who love and respect their minister, are ready to make a contribution for his relief. They do so generously. But, how long can *such* relief be relied on? How often will such benevolent actions be repeated? All know the answer to these questions. Five years do not elapse before all such sources of charity are dried up; and *then* what is the destitute invalid to do? He has suffered in silence and in secrecy; and to such a mind, tender, sympathatic and self-sacrificing, how peculiar is the suffering! The world, that he has lost his health in serving and benefitting, is turned into a spear that wounds him whichever way he leans. I ask again, what is he to do? He can do nothing; he has no funds to engage in trade, and no aptitude for trade if he had funds. Can he keep a school? yes, if he can find a school to keep; but, it is a fact that nine out of ten are no wise prepared for that difficult and peculiar business. Normal school teachers so entirely eclipse all such applicants, in a searching examination, that it is very seldom they succeed. Can he go to farming? yes, if he has strength; but, this is just what he has not. In one word—there seems nothing for him to do but to rely on private charity. How disagreeable! often how humbling! To *such* a clergyman, whose health has been sacrificed in his faithful toils, a hundred dollars is a comfort which he alone has words to describe. It comes like sunshine into a darkened room, and sends its hopes through many hearts. No class of men in the community find it so difficult to rise from poverty, as ministers. The world almost forbids them to make a single effort for their outward aggrandizement; and some of the laity seem to think that the poorer the clergyman is kept, the better he is.

Salaries are now reduced to their minimum; and not only so, but a bargain is made before ordination, that the parish may dissolve the connection, merely by giving six months notice to that effect. What can render a clergyman's situation more insecure! Uncertainty seems thus reduced to a science, and a premium offered to mischief-makers. In such a state of our religious customs and ideas, where can a sick and destitute minister look for relief? NOWHERE. He is cast, with a family, upon the bleak mercy of a world, which has forgotten his labors of love, and which cares not for his cherished sensibilities.

I have spoken only of a *sick* clergyman; I will hereafter speak of severer cases; of instances of domestic misfortune, of loss of eye-sight, of loss of reason and such like. God gives us all a heart to feel for the sufferings of our fellow men.

B.

ORDINATION OF MR. EDWARD P. BOND AS AN EVANGELIST.

On Tuesday evening of this week, at the Federal Street Meeting House, Mr. Edward P. Bond, of the Cambridge Divinity School, was ordained as an Evangelist, with a view to occupy San Francisco as a field of missionary labor, if his health and strength permit, or to perform the duties of a minister of the gospel whereso-ever, in his departure from New England, Providence may direct his steps and open the way.

1.—Voluntary. 2.—Prayer, by Rev. J. White. 3.—Reading of the Scriptures, by Rev. J. F. Clarke. 4.—Hymn, by H. Ware, Jr.

5.—Sermon, by Rev. S. K. Lothrop. 6.—original Hymn, by R. P. R.

O Thou, whose love of old hath blest,
On many a prophet laid;
Who thrilled the Savior's fainting breast,
And gave him heavenly aid!

This love divine, this thrilling power,
This blessed help of Heaven,
We pray may, in this solemn hour,
To this thy child be given.

Oh! strengthen him, as now he goes
To lands beyond the sea;
May every breeze which o'er him blows
Bring health to him from thee.

And touch with every needful grace
His earnest heart of youth,
That he may run the Christian race,
Devoted to thy truth.

And when, across Time's restless sea,
He gains the better shore,
Approval may he find with thee,
And peace for evermore.

7.—Prayer of Ordination, by Rev. C. Lincoln. 8.—Charge, by Rev. Dr. Gannett. 9.—Right hand of Fellowship, by Rev. H. F. Bond. 10.—Prayer by Rev. N. S. Folsom. 11.—Doxology. 12.—Benediction.

The leading services of this occasion were very excellent and impressive. Mr. Lothrop selected for his text St. Paul's Epistle to the Phillippians i, 27,—"Striving together for the faith of the gospel." He presented, I., the obligation to aid in diffusing the gospel; which is founded (1) on the command of Jesus, a command permanent and unlimited; (2) on the promptings of the heart that knows its value, and that could not rest without seeking to diffuse it, even were there no positive command.

II. The motives to impress the obligation; (1) the nature of Christianity and the effort to diffuse it, comprehending all the elements of the sublime—whatever is vast in conception, irresistable in effect, and the remembrance of which is never erased; (2) the power and the very weakness of the gospel—the power which forbids discouragement or despair, and overcomes opposition and temptation; the weakness which has accomplished so little hitherto, and established the gospel over so small a territory. It is no time to sit still. From every place near and far, a voice cries, "Come over into Macedonia and help us."

III. Having shown the obligation clear, the motives urgent, and the necessity pressing, Mr. L. next considered the means and measures by which the gospel is to be diffused; (1) civilization, which is the effect of Christianity and in return aids the cause from which it proceeds. (2) Preaching: and the preacher must be sent. Mr. L. spoke of missions both home and foreign, and by a very striking calculation and comparison showed the little that had been done to provide means to send the gospel abroad. During the last half century about thirty millions of dollars had been expended for missionary effort, and five or six thousand missionaries employed,—and this by the whole of Christendom. About the same amount has been expended, and the same number of men employed, within the last fifteen years on the railroads that connect with this city. Is this all that Christians can do, this all they ought to do, for the conversion of the world?—Mr. L. alluded to remarks which had been made as to the partial failure of missions. Were they even less successful than they had been, it would not lessen the duty to sustain them. But they have not been a failure.

Mr. L. then spoke of the spirit in which Christians should diffuse the gospel. It should be a union of light and love, and this he illustrated by a very happy parallel between Priestley and Wesley. (We give it in part but we have dropped irrevocably some of the links.) These distinguished men were contemporaries, were both reformers and philanthropists, but how different were the results produced. The cause however was obvious. One attempted an intellectual, the other a spiritual reform. The first assailed error, the second sin. Wesley sought to bring men to God through the heart; Priestley, through the reason. What a mass of error in the world, was the feeling of Priestley; what a mass of sin, that of Wesley. Priestley was a Christian philosopher, Wesley a Christian enthusiast. Wesley's spirit went forth like flaming fire, moving the masses of society; Priestley, with faltering steps, welcomed here and there by a few minds. Each might have helped the other. We need both, and it is in our power to produce this union of light and love.—There is more of it among us than there was.

Mr. Lothrop in conclusion alluded to the recent measures of the American Unitarian Association, under whose auspices our young brother goes forth, and besought for him and for the movement, the support and the prayers of the denomination.

Dr. Gannett's charge was one of the most pertinent and felicitous we ever listened to.—We did not undertake to report much of his address—and indeed his own earnest and illuminated face, and the rapt attention of him whom he addressed, presented a picture in the pulpit from which we did not choose to turn away and could not turn away our eyes, much of the time. He counselled his young brother to take with him to his distant home the same principle which enabled him to discharge his duty here; to carry religion, not philosophy, to San Francisco; to set Christ before men's minds; to present the *authority* of religion; to use great plainness of speech; to take heed to his personal habits, and propriety of behaviour and purity of speech and integrity of character; to give no occasion to remarks derogatory to his profession; to dread indiscretions; to give himself wholly to his work; to feel free to pursue truth, untrammelled by any present denominational influences, yet not to enter the ministry without some settled views. Have thou a creed. Hold distinct propositions of theology, each of which you can preface with "I BELIEVE. Without this your labors will be desultory and unsuccessful. The position of his young brother would be one of peculiar trials—there would be the sense of loneliness—but let him look away from the Cross to the Crown.

The Right Hand of Fellowship, by Mr. Bond's brother, of Barre, was in a very elevated tone of Christian thought and address. It was catholic and comprehensive, as well as fraternal and the tear which arose more than once in the hearer's eyes at some touching allusion, was only prevented from gushing forth by the calm and elevated view, or some fine thought, with which the allusion was connected or was followed.

Mr. Bond was closing his preparatory course, when the rise of disease seemed to threaten the disappointment of his cherished hopes. A long voyage was recommended by his physicians as affording prospect of the renovation of his constitution; and providential events opened for him a voyage to San Francisco in company with a brother also, who goes out thither to be established in business. With the advice of ministerial friends, and in the hope that his health might allow him to labor in San Francisco as a minister, he was ordained a missionary of the American Unitarian Association. We trust his life will be spared and his health be confirmed—that the dew of his youth, whether shed on desert places in the far west, or distilled on the gardens of the Lord in New England, may refresh the languishing and start into life many plants of righteousness. From devotion to his Master's work, and a preparation in which study has been blended with more inward experience than has fallen to the average lot of young men, those who both know and love him doubt not that, should his life be spared, he will be a greatly useful minister of Jesus Christ, and helper of his fellow men.

ORDINATION AT JEFFERSON, NEAR THE SENECA LAKE. N. Y.

The writer was accompanied by Rev. G. W Hosmer of Buffalo, from the city of Rochester, to Jefferson, a village at the head of Seneca lake, to attend the ordination of Mr. Coburn, one of the Meadville graduates of last year. On Tuesday evening, May 29th, we reached Geneva, one of the most beautiful towns in the State of New York.

It is situated at the northern extremity of the Lake, extending for a mile or more along, and gradually rising to a level region above the lake, which presents a long street of neat churches, tasteful cottages, and elegant mansions. Many of these dwellings have, behind them, beautifully terraced gardens descending to the water's edge, and afford most delightful prospects to the eye which can admire the beauties of the outer world.

Early next morning, we went on board the steamer which runs every day to and from the head of the lake. Here, by the kind and polite attentions of Captain Dakin, we at once had quite an easy and homelike feeling, and gratified our *taste* with the comforts of his elegant table. Near noon, we landed a short distance from Starkey Seminary, which we designed to visit. Kindly aided by one of the Elders who met us at the landing, we soon reached the Seminary. This institution has been only a few years established, and is superintended and supported mainly by the religious body called "Christians."

The Seminary building, though not yet finished as it is intended to be, is spacious and well arranged—has the beginning of an excellent library, and has also considerable new and valuable philosophical apparatus, some of which was kindly shown to us, by Professor Chadwick, a courteous and scholar-like gentleman, who presides over the institution. This region certainly presents scenes of beauty which can scarcely be surpassed by any in the whole extent of our country. A few hours after our arrival, our desire to wander was checked by a sudden shower. But we were richly compensated for our disappointment in this respect, by the exquisite beauty of the scene as the shower advanced and passed away.

There are three lakes lying parallel with each other, the Cayuga, Seneca and Crooked lakes. The Seneca, the largest, lies between the other two, each a few miles distant. The shores of the Seneca ascend so gradually from the water's edge, as to be visible for many miles on either side, and along the lake as far as the eye can reach. From the steamer, on the waters at almost any point, or from almost any spot on either side, and especially from the Seminary building, the whole landscape, with its just sufficiently undulating and variegated surface, presents a scene of beauty which no language can accurately convey to those who have not beheld it. While we sat in the building, a dark frowning cloud, like an angry spirit, gathered up from beyond the Cayuga, and spreading itself up over the Seneca, shut out the bright blue sky from sight, and poured down for a little while, a heavy torrent, while wreathed lightnings seemed to chase each other through the distant blackness. But soon, a thousand little forms of snowy vapor were seen rising from the waters, fields, and groves, like so many guardian angels, sweetly smiling on the lovely slopes, and promising protection to the cottages and hamlets nestling in the luxuriant spots of foliage which adorned the extensive landscape. The darkness with hoarse mutterings soon rolled away, while the misty spirits in their robes of spotless white, seemed to clasp each other's shadowy arms in joyful recognition, and soar away into the deep blue above, leaving the sun to shed his parting smile upon a scene, only equalled in magnificence by the gorgeous pictures which we sometimes see, of oriental lands. Seneca lake varies in breadth from one to five miles—and the blooming orchards, broad, smooth fields, and rich verdure extending to the very brink of the waters, gives to the whole region, for fifty miles from Geneva to Jefferson, the appearance of a continuous, highly cultivated garden.

Thursday morning, we again stepped on board Captain Dakin's boat, and in less than an hour were hospitably welcomed by the waiting friends at Jefferson. We found here a large number of the "Christian" brethren, who had come from a distance of ten or fifteen miles around, to attend the solemn ceremony of ordination.

We found also in this village, a very intelligent family of Unitarians formerly residents of New York and worshippers at the churches of Dr. Dewey and Rev. Mr. Bellows. Before noon, a council was formed, of clergymen and laymen present. A church, composed of the liberal Christians of the village, was organised, and a request presented by the church to the council, for the ordination of Mr. Coburn to the sacred office, as their pastor. At one o'clock a large congregation assembled in the Presbyterian church, the use of which, with uncommon courtesy, was granted for the occasion. A cheerful voluntary was well-performed by the choir—suitable selections of Scripture read by Prof. Chadwick, and introductory prayer by Elder Price—after which, Rev. G. W. Hosmer, from the words, "who is sufficient for these things"—preached a highly appropriate and very able sermon, which was listened to with the most marked attention by the whole audience, all the ministers of the place, being also present. The ordaining prayer was made by Elder Marvin, a well known and prominent minister of that region. The Charge was then given, with great paternal dignity, by the venerable Elder Chadwick, formerly a minister of the Presbyterian Church. The Right hand of Fellowship was given by Elder Ward—the address to the people by Elder Boyer—and after another appropriate voluntary by the choir—the concluding prayer by Rev. William Cushing.

In the evening, in the School-house, Mr Hosmer again preached a deeply interesting sermon, on Christian Union. Thus the day passed, notwithstanding heavy showers which continued nearly the whole afternoon,—with seemingly great satisfaction to all present. This new society expects soon to be able to build a neat and suitable church—and both pastor and people are filled with high hopes of success, in every respect. Their village is to be the terminus of a new railroad, which with the steamer running from Jefferson to Geneva, every few hours, will connect the Northern and Southern Railroads.

The waters of the lake, possess the singular property of never freezing, and are consequently navigable the whole year.

The farmers, through much of this beautiful portion of the State, are of the religious body called "Christians"—generally humble, industrious and thrifty men—possessing valuable farms and comfortable dwellings—and are becoming more awake to the importance of education.

Their ministers, being for the most part farmers also, have not been accustomed to give themselves up entirely to the work of the ministry. But the necessity of having their Elders devote all their time and energies to the work of preachers and pastors, is becoming more and more obvious every day.

There are now four graduates of the Meadville School, settled near this beautiful lake, within a few miles of each other. Elders Ward, Boyer, and Coburn, and Rev. William Cushing, recently of Lester, Massachusetts. With the divine blessing and the encouragement of the friends of liberal Christianity, these earnest, self-denying young men, are destined to perform a great and good work, by teaching the principles of Christianity, in their pure and primitive simplicity, which will prove to be the power and wisdom of God, in elevating society and redeeming men from sin. [Comm.

MISSIONARY MEETING.

A meeting on the subject of missions was held, agreeably to appointment, on Sunday evening 10th inst. at the Federal street Church. It was opened with the hymn, "Jesus shall reign where'er the sun," &c., and with prayer by Rev. Mr. Lothrop. Hon. Stephen Fairbanks presided. After some appropriate remarks by the chairman, on the important subject [of the meeting, and of the obligations we are under as Christians to our brethren at the west, and as patriots to our whole country, to engage earnestly in the missionary work, he called on Rev. Dr. Gannett, requesting him to state the more particular object of the meeting. Dr. G. began by alluding to the previous meeting in the Chapel in Freeman Place, and to his motion for adjournment to the present place and hour, from a desire to give a wider extension to the views of missions there presented, and from a belief that an increased interest would be produced by the presence among us of brethren from the west, whose devotion to the Christian ministry was the fruit of our past missionary efforts. In considering the subject of missions, he must put the obligation to sustain them upon the broadest basis. He knew not on what foundation to rest an argument for missions at all, except on the obligation to labor for the extension of Christianity to all men through the wide earth. Motives of patriotism might enter in to stimulate our work at home; but we must go beyond this. While laboring to diffuse light through our own borders, and to supply the spiritual wants of the multitudes who are crowding to our shores from the old world, we must not be governed by narrow and selfish views, we must not forget that there rests on us an imperious obligation to multitudes of God's children, our brethren of other nations and languages, who are without the life-giving influences and hopes of the Gospel. If men now without the knowledge of God, are to possess the blessings of the gospel, it must be through one of three kinds of efforts or instrumentalities; (1) miraculous influence, or (2) by the earnest search and labor of those who need it, or (3) by the efforts of Christians who possess it, who feel its value and the obligation to diffuse it. But the age of miracles is past, and those who possess not the blessings of the gospel, knowing not their want, are at ease without it, and will still live on in ignorance of God. Christianity then must be sent. The want and necessity of man must be the inspiring motive to action and faithfulness, in this work, with all who have felt the redeeming influences of the gospel, and been themselves sustained, comforted, and made joyful by its divine revelations.

Here then is an acknowledged duty. How have we discharged it? Have we not been slumbering over it now for the twenty-five years since we sprang into being as a distinct body of Christians? And why is it that we are just beginning to act in the holy cause of missions? Shall we say that the aspect and the results of the missions of other bodies of Christians have been sufficiently discouraging to justify our indifference and neglect?

Their missions, we are told, have been badly managed, the money unwisely and lavishly spent, and the fitness and ability of the missionaries not of an order to command respect. This impression, in regard to the practical operations of missions, has widely prevailed among us, and whether well founded or not, has had a large influence in discouraging our efforts. But are these impressions to any considerable extent correct? Dr. G. inquired. He denied that they were. There were, and it ought to be expected there always would be, exceptions. Money would be sometimes badly applied, and missionaries might sometimes prove weak and unfaithful, but not generally or often so, and he solemnly averred that he knew not a body of men *more noble, or toward whom he felt a more profound respect, than the Christian missionaries*, men and women, who had taken their lives in their hands, and gone forth to deliver their messages of love and salvation to their benighted fellow men in heathen lands. In regard to those who had gone out from our country, their success had been inferior only to that of the Catholic missionaries; nor could this exception be made, had the two bodies acted under equally favoring circumstances.

But if mistakes and mismanagement are attributable to others, or even if some of their missionaries have been unfit and worldly men, shall we therefore leave our brethren who are without the gospel to perish? Let us learn wisdom by the experience of others, and thus avoid their mistakes. In this work of missions we must expect objections. Never was a great and noble work begun that was not met at first by objections. The Electric Telegraph, when first proposed, encountered a host of objections. But now what do we witness? We may sit at our own fireside, and by the use of this instrument talk to our brother at his home in the far West, and all the time a tune be also playing for our children. Objections are lost in admiration, and so may it be in regard to the cause of missions. Let us engage in them heartily and faithfully, and devote to them the means which we are set only able, but solemnly bound to employ in their furtherance, and those missions shall prove, in the results, more glorious than the Telegraph. They shall become an instrument that will give forth music in harmony with the melodies of heaven.

Dr. G., after remarking that we greviously mistake when we separate ourselves from the missionary laborers and give up the work to others,—alluded to Bishop Heber, and to the spirit of missions, so vividly imaged forth in his beautiful missionary Hymn, "From Greenland's Icy Mountains," &c., and engrafting on his remarks some of the most impressing stanzas of the hymn, closed with a most thrilling appeal in behalf of a cause which should awaken the sympathies and call into action the energies of every Christian heart.

Rev. Mr. DeLange began by alluding to the words of the Saviour, (John xii, 24,) "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." You, Christian friends, said he, have sown your seed in the earth, and some of the harvest fruits are now here. In considering the subject of Christian Missions, he spoke first of the condition of the *heathen*, who are bowing down to senseless images that cannot save them. But we come nearer home, and find those of our own country, language, and kindred, who have no sense of God, and are going down to the grave without hope.—Can we be sensible of all this and not act? God calls on us,—our Redeemer calls on us—all christians now gone to their rest call on us—to do the work nor pause while even one remains in spiritual darkness and indifference, whether in our own or foreign lands. Let us supply first the want of those who yearn for a Christian teaching which meets their sympathies,—who cannot be satisfied with Trinitarianism its kindred doctrines, but who, if believers at all, must have a religion more free, rational, and beneficent. Then there is the mass in the West, of the worldly and thoughtless, who from long privation of christian privileges, have become indifferent to all religion; are they to be forgotten? Shall we leave these to become more and more hardened and alienated from the truth? Would

Jesus do so to the erring and the sinful? Would it be well, would it be right, for us so to do?

Mr. DeL., urged that if there had been a failure in previous efforts, it furnished no grounds for discouragement.

If the fruits of our labors do not come as soon as we had hoped, let us wait and strive. The day of ingathering shall come. The promise, "In due season we shall reap if we faint not," shall be fulfilled

Rev. Mr. CONANT of Geneva, Illinois, would speak particularly of Missions for the West.—They should be encouraged not merely or chiefly for reasons of national policy, but for the purpose of saving souls. Mr. C. having touched on the nature of the field, mentioned the worthy band of laborers whom we already have there in the ministers of the "Christian Connection," — *self-sacrificing* men who work without compensation—men who are prompted to labor *from the love of* souls. We talk of sacrifices, but *how little* do we know of them compared with the sacrifices of these men. In self sacrifice they are our teachers; for at an annual gathering of seventy of these preachers, it appeared that their salary ranged from 87 cts to $50, which was the highest, and he who received the 87 cts had travelled 2000 miles, and paid out six dollars for ferriage. They need the aid of their brethren in New England who are able to impart it. In view of the connection of the destinies of our country, with the increasing population of Sates bordering on our great Western rivers, he urged that we now begin in earnest the work which shall give character and hope to the future!

Rev. Mr. WATERSTON spoke of the importance of circulating religious books, and of the obligation resting on men of wealth to devote part of the means, which God's blessing on *their* industry had given them, for the moral welfare of such as are *famishing* for the bread of life, and to do it in their *life*time, while they can control the appropriations, and witness the fruits.

There are, said he, three classes for whose benefit our bounty may be applied. First, the great heathen world, to give the gospel to whom we are responsible according to our means and opportunities. Secondly, there are those scattered over our extended country who are destitute of religious instruction, and are unable to help themselves. And, thirdly, those who are ready and earnest to go forth and preach the word, but who must be aided in their preparation. No matter where their mission is performed,—whether like Oberlin, among the mountains of France, or the Moravians, or Wesley, or Tuckerman in the streets and lanes of Boston,—we must help them.

Mr. W. here referred, in a very eloquent and striking manner to the services of Elliot and Heywood, and also of the brethren now present, Messrs. Delange and Conant, the pioneers of our Missions in the West. They were earnestly commended to the regards of christian brethren. The full value of their labors, and of the tracts and books we send out, can never be estimated; for they are to be operating through future centuries.

Let us be consistent in our philanthropy. The world has been moved by the appeal of the wife of Sir John Franklin in behalf of her husband *and his men locked up amid the frozen seas of* the North, who must perish unless rescued. And shall we do nothing to deliver the multitudes frozen in selfishness and spiritual indifference, and girt about with the awful perils of sin!

THE LEAGUE OF BROTHERHOOD.

Held a full and highly interesting meeting at Cochituate Hall on Thursday afternoon of Anniversary week. Notwithstanding a pitiless storm, the attendance was large, the speaking animated, and the results of the most encouraging character. Remarks were made by Messrs. Amasa Walker, J. P. Blanchard, W. H. Channing, S. J. May, F. W. Holland, Warren Burton, Moses G. Thomas, J. F. Clarke, Frederic Hinckley, —— Trask and —— Drew. Notice was given of the large number of delegates expected to go to the Peace-Congress at Paris, the duty of peace men in regard to the proposed visit of Gen. Taylor was pointed out, and the best method of securing the triumph of the Gospel principle of love was eloquently shown.

Every one present was alike gratified and encouraged. Elihu Burritt is President of this Society. During the year past it managed to go on without any funds.

BENJAMIN F. AIKEN, ESQ.

DIED, in Lowell, June 6th, BENJAMIN F. AIKEN, Esq., aged 45.

"How shall we mourn thee? With a lofty Trust! With a glad Faith! whose eye, to track the ust, Through shades and mysteries, lifts a glance of Love."

In recording the death of Mr. Aiken, we feel that a just man, a devoted Christian, and a valuable member of society, has passed from this world to a higher sphere of duty and of happiness. Unwavering sincerity, firm principle, and deep religious feeling, were the distinguishing traits of his character. As a man of business, he was ever marked by his uncompromising regard to truth, honesty in his dealings, and a strict integrity of purpose, which secured the respect of all who knew him. Kind and devoted as a husband and parent, his death must create a deep void in the domestic circle. From the peculiar reserve of his manners, and his shrinking modesty, it was only by the circle of his more immediate friends, that the true worth of his character could be fully appreciated.—With him, religion was the engrossing subject of interest; it was the whole of life, the grand central point, from which diverged so many rays of usefulness and exalted goodness. For several years previous to his death, he had been a professed follower of the meek and blessed Jesus. The powers of his fine mind and sound judgment were carefully given to the investigation of his religious faith, and the result was a firm and consistent adherence to Unitarian Christianity. In this faith he lived and died. His guide through the varied scenes of life, it was his faithful support through a period of peculiar and protracted suffering. As his last hour approached, he calmly expressed his perfect resignation to the will of God. While we offer our deep sympathy to his bereaved family, and mourn for the loss which the church on earth has sustained, we rejoice that he has entered upon that world on which his affections had so long been fixed. May that pure and glorious faith, of whose efficacy he was so striking an illustration, be more and more dear to our hearts, that, when the hour comes to us which must come to all, we too, like him, may be prepared for that "heavenly inheritance," before whose glory all the brightest dreams of worldly ambition must fade and pass away.

Lowell, June 8th.

NEW PUBLICATIONS.

Memoirs of Rev. Joseph Buckminster, D. D., and of his son, Rev. Joseph Stevens Buckminster. By Eliza Buckminster Lee. Boston: Wm. Crosby & H. P. Nichols, 111 Washington St. 1849. pp. 486. 12 mo. [With an engraved likeness of father and son.]

We appreciate the feeling which has suffered the letters and papers which form so largely the materials of this volume, to remain undisturbed for so many years. It is well, we think, that the seals have not been broken until now—only we feel that amid the vicissitudes and casualties of nearly forty years, how great would have been the loss had these materials perished, or if the hand, which alone could so skilfully and properly arrange and construct them, had not been spared to perform the work! With equally true philosophy and matchless tenderness and beauty the author thus speaks in the two closing sentences of the Preface:

"The delicacy and reserve which I have felt in endeavoring to present to the public, in their true light, the characters of relatives so near in blood and so precious to memory, has been in some degree lessened by the years that have removed their beloved forms from my sight; but, as I have receded from them in time, I have been able to approach nearer to them in the true appreciation of their characters. As we look back upon the long past, the venerated forms of early life rise up again, and through the suffering of our own souls we come to an understanding of theirs; as the sun at last shines through the tears of a cloudy day, and, as it approaches its setting, reveals those who began life with us in all the rainbow beauty of the morning sky."

Buckminster! What a charm is in that name! With what love and admiration those dwell on it who personally knew the youthful pastor of Brattle St. Church! And how many who never knew him, how many especially in the glow of youthful enthusiasm in the same profession, have had their ideal of genius, and piety, and beauty, and ministerial excellence, raised by the contemplation of the memorials presented to them in his published sermons, and in the pages of Thatcher and Norton, and by the pencil of Stuart! The want which the heart felt of knowing still more of him, is now supplied.

Mrs. Lee has not only connected with the Memoir of her brother that of her father also, but has also presented a sketch of distinguished contemporary relatives and friends, and the scenes in which they moved, with the same power of graphic description that appears in "Naomi," but is here to be relied on as a delineation of the utmost truthfulness.

The name of Dr. Buckminster, we have been taught to reverence from earliest childhood. He poured on our infant brow the waters of baptism. He was the pastor, though not of our parents, yet of very dear relatives now worshipping with him before the throne. We have always supposed that we had some dim recollection of his voice, and face, and person, and manners—though he died shortly after we had entered our sixth year. And it was a source of no small gratification when we could trace, in the engraved likeness prefixed to the volume, the *outline* of the face imprinted on our memory. The memorial which the daughter has given of the father does not exaggerate, it rather falls short of presenting the veneration and admiration in which he was held in the town where he lived. The letters which the father wrote to the son, in respect to the son's religious views, have a most painful interest, yet no one would have had them kept back. They will assuredly tend to form THIS sentiment in those even of the faith of the father,—Would to God this middle wall of partition between those who are truly one in Christ, might never have been raised! Among the richest documents of the volume, are an extract from Dr. Pierce's manuscript Diary, and a letter from Rev. Dr. Sprague, of Albany, who passed a week with Joseph S. Buckminster, in Boston, in his youth.

Selections from the Writings of Mrs. Sarah C. Edgarton Mayo: With a Memoir, By her Husband. Boston: A. Tompkins, 38 Cornhill. 1849. pp 432. 12 mo. [With an engraved likeness.]

The friends of Mrs. Mayo, and the Religious Denomination [the Universalist] which for two short years she adorned as a pastor's wife, will be gratified with this Memoir. Both the portrait and its setting must give great satisfaction. If any thing seems to be desired, it is only that a longer life (she died in her 30th year,) might have been granted to develop a nature singularly rich and beautiful, and imbued with the spirit of Christian purity and love. We feel what her husband alludes to—that there was a disparity between her outward and inward life; a disparity however which began to melt away under the influences enjoyed in her later years. Her particular doctrinal belief was more a sentiment than a conviction. It was the faith of her childhood, sincere and fervent; but she felt a growing aversion to sectarianism, and stood on the basis of the Catholic unity of Christians. Her faith in immortality was like sight, and its influence on her heart and life is most conspicuous.

Kaloolah, or Journeyings to the Djebel Kumri: an Autobiography of Johnathan Romer, Edited by W. S. Mayo, M. D. New York: George P. Putnam, 155 Broadway. London: David Bogue, 86 Fleet Street. 1849. 12 mo, pp. 514. [With two illustrations.]

These pages purport to be the travels and adventures of a young American, mainly in the deserts of Africa, in whom the love of adventure was hereditary. In regard to the influence of the book, we could regard it with some friendliness if intended as a satire on works of the class of Typee, Oomoo, and Mardi, and all romances of travel. But it seems to have been written to produce amusement—and we sincerely hope that books of its class will not be multiplied. The fate of *Mardi* does not seem to have been before the author's eyes—perhaps he has no cause to fear it; for his work will find its circle of readers—and this of no small area. But we fear its influence will not be salutary on the young. One feature in the book, however, redeems it from many faults—it paints the slave trade in a manner adequate to its turpitude, nor could imagination over-describe its execrable horrors.

The Adventures of Captain Bonneville, U. S. A. in the Rocky mountains and the Far West. Digested from his Journal and illustrated from various other sources. By Washington Irving. Author's Revised Edition. Complete in one volume. New York: George P. Putnam, 155 Broadway, and 142 Strand, London. 1849. 12 mo. pp. 428. [With a map.]

From Dr. Mayo to Washington Irving, in the book of adventures now before us, the change is very great, not simply in passing from romance to reality, but more in the literary style and execution of the work—and, we will add, in the publisher's part also; for though in the former the letter press, paper, &c. are excellent, in Irving's Works they are of a still superior order. The present volume has a map, with the latest discoveries, of Iowa, Missouri and Arkansas, westward to the shores of the Pacific. A great deal of geographical information, and of Indian and Spanish manners and customs, covering the breadth of the country from Missouri to Monterey, is conveyed by Mr. Irving in a manner to make it a permanent acquisition, and to cultivate the taste while it informs. Both of these volumes are to be found at Crosby & Nichols.

A Trap to catch a Sunbeam. By the author of Old Jolliffe; A Merry Christmas, etc., etc. Boston and Cambridge: James Munroe & Company. 1849.

A little book and a quaint title. There are better things taught in it than in many an ambitious treatise of philosophy and psychology. It has lessons of human happiness, of cleanliness, and active benevolence, which make it desirable to circulate it widely. Buy the trap, reader, set it in your bosom, and you will catch a sunbeam in the darkest day.

Consolatio: or Comfort for the Afflicted. With a Preface and Notes by the Rev. P. H. Greenleaf, M. A. Boston & Cambridge: James Munroe & Company. 1849.

This is a manual for meditation and devotion, originally prepared, as Mr. Greenleaf informs us in his appropriate preface, by one who knew the discipline of pain and sorrow; "fervent in her prayers, childlike in her submission, great in her patience," loving to behold "this wonderful world," and yet longing to depart and be with Christ which is far better. The matter of the volume is chiefly from Thomas-a-Kempis, Leighton, Taylor, Cecil, &c., and though it presents some shades of doctrine we cannot accept —(we may truly call them *shades*; their shadow is cast on truth—) yet do we find in the volume much that issues from the pure fountain of heavenly grace and consolation.

THE CONGREGATIONALIST. This is the name of a new orthodox religious newspaper, published in this city, and edited by Rev. Edward Beecher D. D. of Boston, Rev. Mr. Haven of Brookline, and Rev. Mr. Tarbox of Framingham, with the promised correspondence of Rev. Mr. Kirk, Professors Park and Edwards of Andover, and others. It has merged into itself The *Reporter*, a paper ably conducted by Rev. Erasmus D. Moore, who is also connected with the Congregationalist, though not as responsible editor. It is a large, finely printed sheet—and thus far (to the third number) we like its spirit, and respect its tact and ability. It will be the organ of a large body of orthodox Christians, whose opinions and feelings both the *Recorder* and the *Puritan* failed to represent.

☞ Rev. Mr. Livermore was welcomed back to Keene by an immense concourse of friends at the Railroad Depot on Monday afternoon; and it was generally reported that as his own Church was not quite ready for use, the Orthodox pulpit had been opened to him by the courtesy of its Pastor.

THE INAUGURATION OF PRESIDENT SPARKS, is to take place on Wednesday next, June 20th. The procession will be formed at Gore Hall, at 3 1-2 o'clock P. M. punctually.

Rev. J. T. SARGENT has accepted the unanimous invitation of the "South Universalist Society" in Canton street, in this city, to become their Pastor, and has entered on his duties.

☞ We are happy to learn that Rev. Dr. ALLEN, of Northboro, goes as a delegate to attend the approaching PEACE CONVENTION in PARIS. He will sail in one of the Liverpool packets on the 5th of July.

HON. J. G. PALFREY. District No. 4, has again failed to elect a representative to Congress. Mr. Palfrey's relative gain since the March election, is over 200.

Died in Medfield, June 6th, Mrs. Sally C. Robinson, wife of Rev. Charles Robinson, and daughter of the late Rev. Ward Cotton of Boylston.

☞ An obituary notice of Mrs. Robinson will appear next week.

DEATH OF HENRY B. STONE. Henry B. Stone, Esq, President of Suffolk Bank, died of bilious cholic, at his residence, Thursday morning, at half past nine o'clock. His age was sixty-three years. The loss of such a man as Mr. Stone will be very seriously felt.

DEATH OF MARIA EDGEWORTH. This accomplished authoress, known and beloved wherever the English language is spoken, dear to both old and young, died after a few hours' illness, on Monday, May 21st, at Edgeworthtown, in the county of Langford, Ireland. She was in her 83d year.

☞ Rev. W. S. Wheaton, pastor of the High Street Baptist church, Cincinnati, died on the 25th ult., of cholera. He was much beloved by the people of his charge, and his loss is deeply deplored.

DEATH OF GEN. GAINES. Gen. Edmund P. Gaines died in New Orleans, June 6th, of cholera. He was sick only two days.

EPISCOPAL CONVENTION IN FRANKFORT, KY. Among the lay delegates to this convention, held 31st inst., was Hon. Henry Clay.

RESIGNATION OF BISHOP SOUTHGATE. We learn, from good authority, that the Rev. Bishop Southgate has resigned his appointment as missionary bishop, assigned him by the Board of Missions of the Protestant Episcopal Church, and intends to return to this country in October next. [N. Y. Com. Adv.

THEATRE IN CONNECTICUT.—In this State the theatre has never been licensed. At the present session of the Legislature, a bill passed the Senate to allow it to be established, but there was almost a unanimous vote in the House *not* to concur.

Mr. Eben S. Stearns of Newburyport, has been appointed principal of the Newton Normal School, vice Pierce, resigned.

The Mansion house of the late Haarison Gray Otis, on Beacon street, has been sold for $110,000 to Col. Wm. P. Winchester.

THE HEALTH OF THE CITY. By reference to the report of the weekly mortality, in another column, it will be seen that including four by cholera, the number of deaths is only 65, which is *thirteen less* than during the same week last year. This is the more remarkable from the fact that up to this time the present year, there has been a gradual increase of mortality over previous years. The following has been the comparative mortality for the past five months:

	1849.	1848.
January	340	313
February	392	266
March	455	286
April	400	288
May	341	289
	1928	1442
	1442	
Increase in 1849	586	

[Traveller, June 9.

The cases of cholera in this city are, we believe, all connected, thus far, with exposure and fatigue, or imprudence in eating and drinking. *Cream-cakes* have in some instances brought on the disease, or its premonitory symptoms in cholera morbus. The Traveller mentions a case that occurred last week in a family in East Cambridge, in which this article produced sickness in every member and rendered four visits from a physician necessary in six hours. The Post of Thursday morning says:—

"The last case of cholera reported to us was that of a young man in Portland street. He ate heartily of lobster for supper, and also ate strawberries and cream within the same hour on Tuesday evening, and in four hours was a corpse. The physicians pronounced it a case of genuine Asiatic cholera."

Still we should be reminded that the utmost prudence does not always secure against fatal attacks whether of this or some other disease. "In such an hour as ye think not, the Son of man cometh."

DEATH OF MRS. SCUDDER. Intelligence has been received of the death of Mrs. Wm. W. Scudder, of the Ceylon Mission. She had been on a visit to Madura, and on her return passage to Ceylon was attacked with cholera, and died March 11. She was a daughter of Thomas Hastings, Esq. of New York, and was a lady of great excellence of character.

The deaths in New York city for the week ending June 9th were 409, of whom *one hundred and twenty one* died of cholera. The mortality is above the average by about the number that died of cholera.

The Rev. J. W. Douglass, a graduate of Yale College, and recently from New York as passenger in the steamer California, has received and accepted an invitation from the people of the Pueblo de San Jose to take up his residence there as a preacher of the gospel, and the sum of two thousand five hundred dollars has been promptly raised for his support the coming year.

A MILLION FOR BENEVOLENCE. From the annual reports of the various Benevolent Societies at their recent anniversaries, it appears that the receipts of the past year have been considerably in advance of any former one. The amount received by the American Bible, Tract, Home Missionary, Board of Missions, Foreign Evangelic Seaman's Friend, Protestant, Colonization, Anti-Slavery, Jews, Institution for the Blind and General Assembly's Board of foreign Missions is $1,120,818, to which, if the three great Bible Societies are added—American and Foreign Bible, Union Foreign Missionary, and Home Missionary—the aggregate will be $1,276,951.

ARRIVAL OF TRAPPIST MONKS BY THE CALEDONIA.—Among the passengers which embarked from Liverpool in the steamship Caledonia for Boston, were the Abbot of Mount Millerry, and three brothers of the Cisterian order of Trappist. They are accompanied by "Brother Macarius," and design to make all the necessary arrangements for the founding of two monasteries of their order, somewhere in North America. The Abbott, after arranging matters here, will return to Ireland, from whence in August, forty or fifty brothers, including four or five priests, will embark for this country. This party took passage for Boston, but landed at Halifax, and not returning before the steamer sailed, were left behind.

"ANCIENT AND HONORABLE ARTILLERY COMPANY." The sermon before this body was delivered on Monday of last week by Rev. T. M. Clark, of Trinity Church; Text Isaiah ix. 15. "The ancient and honorable he is the head; and the prophet that teacheth lies, he is the tail."

The *esprit du corps* seems to have been very well kept up through the day. At the dinner table in Faneuil Hall, a blessing was invoked by the preacher; whereupon, says the Atlas—

"The Company despatched the dinner with a hearty good will, evidencing that if they were as valiant soldiers as they were trencher men, they will truly be invincible. In doing this, many of them did not fail, as was manifest by the popping of corks, to follow the advice of the Apostle, and take a little wine for the stomach's sake."

Governor Briggs having been toasted as follows:

His Excellency the Governor—the advocate of pure religion—the patron of the militia—like Cornelius, the Christian soldier, a just man and of good report;—

The Governor in reply said, among other things:

"He thought by the popping among the tables below him, (alluding to the Champagne corks,) that there was an earthquake, or something else down there, and he began to be afraid they would get their brains blown out. He hoped they would not, in the language of Shakspeare, put an enemy into their mouths to steal away their brains."

We have not had the pleasure of seeing any account of the sermon, but we are very glad to know there was good *lay* preaching in the Hall, with personal application.

RAILROADS AND THE WHITE MOUNTAINS.—Wells River Village, Vt., the present northern terminus of the Connecticut and Passumpsic Rivers Railroad, is within 20 miles of Littleton, which is the nearest village to the White Mountains. That railroad, 40 miles in length, after passing near Dartmouth College, connects, at the mouth of White River, with the Vermont Central, (extending, on the one hand, towards Burlington, to Montpelier, and at the other, down the Connecticut) and the Northern, with Concord, &c. The White River junction is reached in a few hours, by taking passage either at the Fitchburg or the Lowell Railroad depot in this city.

☞ CINCINNATI. The members of the Massachusetts Society of Cincinnati, are hereby notified that their Annual Meeting will be held at the United States Hotel on WEDNESDAY, July 4th next ensuing, at ten o'clock, A. M., for the choice of Officers and transaction of business. A punctual attendance is requested.

The Standing Committee are notified to meet at the same place at 9 o'clock.

Members of other Societies of Cincinnati, who may be here are respectfully invited to dine.

Dinner at 2½ o'clock.

THO'S. JACKSON, Sec'ry.

Boston, June 9th, 1849.

☞ WORCESTER SUNDAY SCHOOL SOCIETY. The Annual Meeting of this Society, will be held at Northborough, at the First Church, on Tuesday, the 26th of June, at ten o'clock, A. M.

Teachers and others, interested in Sunday School Instruction, are invited to attend.

june16 EDWARD E. HALE, Secretary.

☞ The Rev. A. L. STONE, will deliver an Address on Sunday evening, 17th inst, at 7½ o'clock, in Park Street Church, by invitation of the Boston Young Men's Total Abstinence Society.

Subject—The connection of Church with the Temperance Reform. june16

☞ THE WORCESTER ASSOCIATION,—will meet at the house of Mrs. Deunie in Lunenburg, on MONDAY, June 18, at 5 o'clock, P. M.

The brethren will please note the change in the time of meeting.

june16 T. PRENTISS ALLEN, Scribe.

☞ AMERICAN UNITARIAN ASSOCIATION. The Treasurer acknowledges the receipt of the following sums, viz:—

From Auxiliary Association in Beverly,	$50 00
do do do Brattleboro',	50 00
From the two Unitarian Societies, in Providence,	390 25
From Auxiliary Association in East Bridgewater,	6 00
do Miss E. G. Everett of Boston,	25 00
do additional collection in Hingham,	5 00
do a lady in Salem,	5 00
do First Congregational Society in Somerville, to constitute Mr. D. W. Stevens a Life Member,	30 00
do Auxiliary Association in West Dedham,	4 00
do Rev. Mr. Ware's Society in Cambridgeport,	87 45
do Ladies' Benevolent Society in Sterling,	30 00
do Auxiliary Association in Rev. Mr. Hall's Society in Dorchester,	63 00
do Auxiliary Association in Rev. Mr. Ellis' Society, Charlestown,	91 00
do Auxiliary Association in Grafton,	25 00
do do do in Broadway Society, South Boston, for two years,	100 00
do Auxiliary Association in Brighton,	50 00
do do do Sudbury,	10 00
do do do Belfast,	20 00
do do do Fairhaven,	14 00
do do do Dublin, N. H.,	16 00
do do do Concord,	122 25
do do do Ashby,	16 00
do do do Woburn,	12 00
do Rev. Mr. Newell's Society, Cambridge,	70 00
do Auxiliary Association in Providence,	95 00
do do do Needham,	15 00
do do do in Rev. Mr. Hill's Society, Worcester,	25 00
do Ladies in do	50 00
do Auxiliary Association in Fitchburg,	25 00
do do do Chelsea,	9 00
do do do Chickopee, (in part),	8 00
do Auxiliary Association in Newport, R. I.,	20 00
do the following persons annual subscription of $1 each,	
do Rev. T. S. King, Rev. J. F. W. Ware,	
do T. H. Dorr, Mr. J. G. Forman,	
do J. F. Clarke, Mr J. B. Whitcomb,	
do Mr. G. Thomas, Rev. W. P. Winkley,	8 00
do E. E. Hale, two years subscription,	2 00

The following persons have become Life Members by the payment of $30 each, the amount being included in the subscription of the Providence Churches.

Messrs. Geo. W. Hallet, Henry L. Kendall, Tully D. Bowen, Earl P. Mason, Jas. T. Rhodes, Richard Waterman and Mrs. Dan'l Paine.

From Rev. Mr. Stearns' Society in Hingham,	10 00
do Auxiliary Association in Dover, N. H.,	25 00
do do do Hubbardston,	5 00
do do do Framingham,	15 00
do Rev. Mr. Gray's Society, Boston,	50 00
do Auxiliary Association in Burlington, Vt.,	17 00
do a friend in Dover, N. H.,	5 00
do Auxiliary Association in Hallowell,	22 00
From the following persons annual subscription, of $1 each,	
Rev. Samuel Larnard, of Illinois,	
do Benj. Parsons,	
do A. B. Fuller,	
Mr. Stephen S. Maynard. june16	

MARRIAGES.

In this city, at the South Congregational Church, by Rev Mr Huntington, Mr Henry A. Fuller to Miss Elizabeth L. Smith.

5th inst, by Rev Dr Walker, William Storer Eaton to Frederica W., daughter of Nathaniel Goddard, Esq.

June 5, by Rev Mr Banvard, Mr Lewis B. Abbott to Mrs Ellea Molton.

In Roxbury, 13th inst, by Rev George Putnam, William C. West of Chilmark, to Abby A. Luce of Tisbury, M. Vineyard.

In West Newton, 30th ult, by Rev Wm O. White, Daniel Smith, Jr., of New York to Eloise Bourne, daughter of William B. Fowle, Esq., of West Newton.

In Templeton, June 7th, by Rev Mr Wellington, Mr Charles A. Mirick of Princeton to Miss Sarah J. Richardson of Templeton.

In Providence, by Rev Mr Hall, Rev Frederick R. Newell of Brewster, Mass., to Miss Mary D. Berry.

DEATHS.

In this city, on Thursday, 7th inst, Miss Dorcas Ray, 84 yrs 7 mos.

6th inst, Martha Ann G. Howe, daughter of Francis R. and Betsey B. Howe, 20.

31st ult, Miss Lavinia Jewett, 43, daughter of the late Joseph Jewett, of Portsmouth, N. H.

In Sterling, 25th ult, Mrs Tabitha 73, widow of the late Nathan Waite, and mother of Rev J. K. Waite of Gloucester. Her life was consecrated to duty, her spirit sympathetic and self-sacrificing. A good woman, a pious Christian, a devoted mother and friend.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them."

CONTENTS OF NO. 266 LIVING AGE.—Price 12½ cents.

1. Madame D'Arbouville's "Village Doctor"—Blackwood's Magazine.
2. Austria and Hungary—Blackwood's Magazine.
3. The late Dr. James Macdonald—Newspapers.
4. England in the West—Spectator.
5. Russian Invasion; Hungarian Affairs; Conspiracy of Princes; Immigration from the Continent of Europe; To Lord Dudley Stuart—Sundry Papers.
6. Old Panama—Journal of Commerce.

POETRY. Times go by Turns—NEW BOOKS.

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.

june16 1t

CROSBY & NICHOLS, have just published Memoirs of the Buckminsters, father and son, by Mrs. Lee; 1 vol. Memoirs of the late Hiram Withington, by Rev. J. H. Allen. Ten Discourses on Orthodoxy, by Rev. J. H. Allen. Echoes of Infant Voices—a collection of Poetry on childhood, by a lady. Mr. Lesley's Address before the Suffolk Association of Congregational Ministers.

june16 1is2os 111 Washington st.

JAHN'S BIBLICAL ANTIQUITIES. Translated from the Latin, with Notes, &c., by Professor Upham. Jahn's Biblical Archæology, with Notes, &c., by Prof. Upham. Just received by

CROSBY & NICHOLS,

june16 1is2os 111 Washington st.

THE EARTH AND MAN:

LECTURES ON COMPARATIVE PHYSICAL GEOGRAPHY,

in its relation to the History of Mankind,

BY PROF. A. GUIZOT.

Translated by Prof. C. C. Felton, Cambridge, elegantly illustrated—price $1 25.

"These lectures form one of the most valuable contributions to geographical science that has ever been published in this country. They invest the study of geography with an interest which will, we doubt not, surprise and delight many. They will open an entire new world to most readers; and will be found an invaluable aid to the teacher and student of geography." [Evening Traveller.

"The subject, although a new one to most minds, is full of interest. They are admirably adapted to the beginner in this department of physical science, as well as to the riper scholar." [Puritan Recorder.

"The author has a high name among the *savans* of Europe, and the present work fully justifies his claim to it. It is thorough, elaborate and deeply philosophical." [Albany Argus.

"We venture to pronounce this one of the most interesting and instructive books which have come from the American press for many a month. The science of which it treats is comparatively of recent origin, but it is of great importance, not only on account of its connections with other branches of knowledge, but for its bearing upon many of the interests of society. In these lectures it is relieved of statistical details, and presented ogly in its grandest features. It thus not only places before us most instructive facts relating to the condition of the earth, but also awakens within us a stronger sympathy with the beings that inhabit it, and a profounder reverence for the beneficent Creator who formed it, and of whose character it is a manifestation and expression. They abound with the richest interest and instruction to every intelligent reader, and especially fitted to awaken enthusiasm and delight in all who are devoted to the study either of natural science or the history of mankind." [Providence Journal.

"This is one of the most valuable contributions to popular education and gives the reason in a short time a better knowledge of the history of our planet from its birth and the relation of its various inhabitants to each other, and the homes that produce them, than is elsewhere accessible. It lays many sciences under contribution to good purpose, bringing home to popular use the most important discoveries of geology, chemistry, ethnology meterology, hydrography," &c. [Boston Chronotype.

"Geography is here presented under a new and attentractive phase; it is no longer a dry description of the features of the earth's surface. The influence of soil, scenery and climate upon character, has not yet received the consideration due to it from historians and philosophers. In the volume before us the profound investigations of Humboldt, Ritter and others in Physical Geography, are presented in a popular form, and with the clearness and vivacity so characteristic of French treatises on science. The work should be introduced into our higher schools." [Independent, New York.

"There is not probably one American in ten thousand, who will not be struck with surprise at the developments which are brought to light by patient and well-directed investigations. Geography is here made to assume a dignity, not heretofore attached to it. The knowledge communicated in these Lectures is curious, unexpected, absorbing." [Chr. Mirror, Portland.

"The theme which Prof. Guizot has chosen, is one that needs only to be understood to awaken the liveliest interest in the mind of the Christian. He manifests a thorough acquaintance with the principles and facts of science and history, and weaves from them a beautiful fabric. The perusal of the work is a rich feast." [Phila. Chronicle.

"We have here a work which is not only an *addition* to books of science, but a real *acquisition*; a work which will not only be hailed with pleasure by learned men, but perused with profound interest by the great mass of readers.

No man can read this production without being conscious that his views have become enlarged and his heart improved. In the breast of every good teacher it will kindle a strong desire to revolutionize thoroughly the study of geography in our schools. Geography! what a cold, lifeless, formal study it is, compared with what it may be made! It is evidently destined to take a higher place in the scale of sciences, to reveal profounder views of the wisdom of the Creator and to breathe into the souls of the young a new spirit of intellectual and moral life. We are glad to see that the author intends to prepare a class of elementary books apapted to the processes of education." [Watchman and Reflector.

GOULD, KENDALL & LINCOLN,

june16 3t Publishers, 59 Washington st.

WATERMAN'S PATENT VENTILATED REFRIGERATOR.

MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and at all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a snug way, and performing their domestic duties from *choice*, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every house-keeper to have a lantern is an indisputable fact. The objections to those now in use, are, that when the glass is broken the remaining portion has to be thrown away (although it costs twice as much as the glass) and the top cannot be cleansed of the soot that collects in it. My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being moveable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top being flat, any vessel can be put thereon, where hot water will be always in readiness, in case of sickness during the night, or for the gentleman's shaving water in the morning, thus answering the double purpose of a nursery lamp and lantern. (Regis. for Pat. 1848.)

WATERMAN'S FOUNTAIN COFFEE FILTER.

Through all the years of my experience as a Kitchen furnisher, I have sought for a coffee machine, that the cook could manage, and always bring to the table pure extract of coffee without sediment, and have not found it; hence the necessity for improvement; the result, (after many experiments) is, the fountain filter, by which, cooks of the smallest intellectual capacity, can always put upon the table the purest coffee, with the least possible trouble to themselves and the most comfort to their employers. (Registered for Patent 1848.)

INFANTS' BATH TUB.

The utility of this article is so self-evident, that it has long been considered an indispensable appendage to the nursery,—its peculiar form making it easy for the child, and convenient for the nurse, it being light to handle and readily emptied, both ends forming a spout to pour from. Since its introduction (about the same time with my Bath Pan for adults,) I have not been called upon to make one of the old pattern, or alter this in any way, it having given entire satisfaction as it was first made. The sale has been steadily on the increase ever since, and as it has been copied by many other manufacturers, it may be considered as having gained a worthy reputation, on the strength of its own merits.

The above named articles, invented by the subscriber, are manufactured and for sale at his Kitchen Furnishing Ware Rooms, 83 and 85 Cornhill, 6 and 8 Brattle and 73 Court street.

The place for all on the eve of housekeeping, and those already established, to procure every article appertaining to the kitchen deparment, of the best quality and at the lowest prices. Goods sent to all parts of the City and adjacent towns, free of expense to the purchaser. Those visiting the City by Railroad, can have their goods packed and sent to the Depot, in season for the evening train, by making their selection in the early part of the day.

june9 7m NATH'L. WATERMAN.

LIBRARY OF HARVARD COLLEGE. All persons, having books belonging to this Library, are requested to return them *before or on Tuesday, the 18th instant.* Books may be borrowed again on Monday morning, July 23d; and, during the vacation from that time till the first Monday in the following term (Sept. 3d), the Library will be open *every Monday forenoon* to visitors and for the delivery of books.

T. W. HARRIS, Librarian.

Cambridge, June 9, 1849. 2is

DENTAL NOTICE. The personal attention of the subscriber, to the mechanical, surgical and curative departments of his profession, will be continued at his well known operating rooms, No. 266 Washington street, Boston, where those who are needing Dental operations of a high order, can obtain them upon honest and liberal terms. Whole and half sets of Mineral Teeth, perfect in their kind, will be furnished at various prices, and of different qualities, adapted to the mouth in the most easy and agreeable manner. Also, carious teeth filled with pure gold, on the most approved Parisian method, and warranted, where the tooth is constitutionally good, for twenty-five years.—Teeth and roots will also be removed without pain, under the influence of chloroform or ether, with perfect safety and satisfaction to the patent. Other dental operations of minor importance, will receive due attention; visitors to the city, for dental operations, are respectfully invited to call at the subscribers rooms and examine some beautiful specimens of work.

S. STOCKING, Dental Surgeon.

april28 6mis

Samuel Ingalls, M. D.

TREATMENT OF LUNG DISEASES,

and others, *not cured* by medicine alone.

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POETRY.

From the Newry Examiner, (an Irish paper.)

THE THREE PREACHERS.

There are three preachers ever preaching,
Each with eloquence and power;
One is old, with locks of white,
Skinny as an anchorite;
And he preaches every hour
With a shrill fanatic voice,
And a bigot's fiery scorn:—
"Backward, ye presumptuous nations:
Man to misery is born!
Born to drudge, and sweat, and suffer—
Born to labor, and to pray;
Priests and Kings are God's Vicegerents,
Man must worship and obey.
Backward, ye presumptuous nations—
Back!—be humble and obey!"

The second is a milder preacher;
Soft he talks as if he sung;
Sleek and slothful in his look,
And his words, as from a book,
Issue glibly from the tongue.
With an air of self-content,
High he lifts his fair white hands:—
"Stand ye still, ye restless nations;
And be happy, all ye lands!
Earth was made by One Almighty,
And to meddle is to mar;
Change is rash and ever was so;
We are happy as we are;
Stand ye still, ye restless nations,
And be happy as ye are."

Mightiest is the younger preacher;
Genius flashes from his eyes:
And the crowds who hear his voice,
Give him, while their souls rejoice,
Throbbing bosoms for replies:—
* * * * * *
"Onward, while a wrong remains
To be conquered by the right;
While Oppression lifts a finger
To affront us by his might;
While an error clouds the reason;
While a sorrow gnaws the heart;
While a slave awaits his freedom,
Action is the wise man's part:—
Forward! ye awakened nations!
Action is the People's part."

And the preaching of this preacher
Stirs the pulses of the world.
Tyranny has curbed its pride;
Errors that were deified,
Into darkness have been hurled;
Slavery and Liberty,
And the Wrong and Right have met,
To decide their ancient quarrel.
Onward! preacher; onward yet!
There are pens to tell your progress,
There are eyes that pine to read,
There are hearts that burn to aid you,
There are arms in hour of need.
Onward, preachers! Onward, nations!—
Will must ripen into Deed.

MISCELLANEOUS.

PRONUNCIATION.

Uniformity in the pronunciation of words is desirable. From the practice of speakers, however, during Anniversary week, it is evident, not only that much variety prevails, but that some words are uttered in a manner which no dictionary sanctions. The long diphthongal *u* is often changed into the sound of *oo* in *pool*, —for instance, the word *suit* is turned into *soot*, *pursue* into purs*oo*, *new* and *news* into *noo* and *noose*, *presume* into *presoom*, *assume* into *asoom*, *Jew* into *Joo*, *student* into *stoodent*. Other instances noticed are *nawthing* for *nothing*, *bruthuren* for *brethren*, *urrand* for *errand*, *opun* for *op'n*, *often* (*t* sounded) for *of'n*, *dyuty* or *juty* for *duty*, *truths* (*th* as in *breathes*,) for *truths* (*th* as in *worth*,) and the accent on the word *depot* is very generally placed on the first syllable instead of the second, where it ought to be. The list might be extended, but enough words are named to call attention to the subject. Those persons who wish to ascertain the best usage in the pronunciation of words, will find satisfaction by consulting Worcester's "Universal Critical Dictionary. In cases of words differently pronounced, the authorities are given, and that which is deemed to be the best sanctioned is placed first. Some persons are not aware of their mispronunciations till they are pointed out, and it would be well, therefore, if the above words were tried aloud, in their natural or common mode of uttering them. They would thus be able to perceive and correct their errors. Alpha.

THE SECRET OF A HAPPY LIFE.

In the last pages of the Autobiography of Anderson it is thus written:—"My whole life, the bright as well as the gloomy days, have led to the best. It is like a voyage to some known point,—I stand at the rudder, I have chosen my path—but God rules the storm and the sea.—He may direct it otherwise; and then, happen what may, it will be the best for me. This faith is firmly planted in my breast, and makes me happy."

And again:—"A star of good fortune shines upon me; may it continue to shine! But should it set, perhaps, whilst I conclude these lines, still *it has shone*. I have received my rich portion; let it set! From this also the best will spring. To God and man my thanks; nay, love!"

It is refreshing to meet for once with a man who exaggerates his enjoyments rather than his sufferings; for men are prone to do otherwise.

Whence comes this full delight, this joy of living, which we perhaps have not yet found!—How has it happened, that one who has experienced so little of that which we commonly call "good fortune"—is so truly blessed! What is indeed the good fortune of this man, who has neither riches, nor wide fame, nor family, home, or kindred!

It is a *secret* to many of us; but the wealth of a cheerful and a happy heart may still be ours, although money may not purchase it nor friends bestow it. He that hath clean hands and a pure heart, knows full well the sources of this constant enjoyment. *Contentment* with our daily lot, however humble, and a grateful trust and confidence in God and man,—if these be in us and abound, our happiness will be complete, lacking nothing.

Our error is that we *strive too hard* for happiness. We regard it as something distant and high, to be attained only by a conscious effort, and we become fatigued and worn with the excitement of longing and of too high expectation, before we are well started on the journey of life. The little, every day enjoyments of life are disregarded; cheap blessings we despise, and we sacrifice all common pleasures to the demon of avarice or ambition. Thus men run the race of existence, and life passes away in the fever of irritation. Perhaps before middle life, their heated veins are dried up, and the flush of youth is forever gone. Borne down at last with the weight of cares, they vainly strive in the winter of old age, to gather up the spring flowers of Hope and Innocence and Love, so thoughtlessly flung away. This is very poor calculation.

"It is a joy *to live*, and to believe in God and man." We go out into the world and find it beautiful. There is a "glory in the grass, a splendor in the flower,"—there is freshness in the morning air and beauty in the sunset; there is fragrance in the meadows, there is music in the breeze.

But to enjoy fully the earth's loveliness, there must be the clean surface in our hearts to *reflect* the rays of brightness; there must be music in our souls to respond to the glad voices around us; there must be a summer climate in the heart.

But although much of the pleasure of life and the beauty of the world, is to be found in the world within us, which we ourselves create, still another error is that we are apt to ponder too much upon our own condition separate from the mass of men; and thus our petty griefs and our personal fortunes and misfortunes assume too much importance. We should view every thing in its relation to the rest. If a cloud passes over our prospects, we must not expect all the world to be overshadowed by it, and because other men do not partake our full sadness we must not therefore be sullen towards them. We must be grateful for the sympathy that a friend may offer, and we shall find that the offering and the acceptance of it will make our heart lighter. And if we bear our little troubles without murmuring we shall be the more likely to meet with smiles and encouragement from others.

Nevertheless we are linked together by a thousand ties. I cannot smile while you are weeping; you cannot be merry if I am sad.—Therefore let us make a covenant with each other, that we will withhold our sorrows and impart our joys. It is the secret of success. We talk of the human *family*, but we do not think enough of the deep significance of the term. Our brotherhood is larger than the domestic circle, and if purest love centers around the fireside of home, yet acts of kindness and words of friendship should have no narrow limits.

"It is a joy to live." Refined joys and warm affections are angel guests in the abodes of wealth, and in the dwellings of poverty. I have seen contentment clothed in purple and fine linen, and I have found it clothed in rags.—The *peasantry* send forth sweet songs from the mountains of Switzerland, and Erin's harp hath melody and the shamrook freshly grows by the side of the Irish cabin. Gentle natures live around us and walk by our sides every day. We may live among smiles if we will—why then shall we grope in darkness!—Let it be noted in our lives that we have this day received our rich portion from the heavenly bounty. To-morrow let us impart a little of it in kind and cheerful words to those whom we shall find appealing to us for sympathy and love.—We shall soon find hearts that will be glad when we come among them and eyes that will look brighter.

Such blessings are more than we deserve. "To God and man, our thanks, our love."

Keene, N. H.

ANIMAL MAGNETISM AMONG THE SHAKERS.

The following, from the pen of Miss Sedgewick, not only illustrates its title, but gives a very felicitous picture of genial, artless, individual character, and shows what somtimes lives under a garb denoting deadness to all human joys.

One of the brethren from a Shaker settlement in our neighborhood, called upon us the other day. I was staying with a friend, in whose atmosphere there is a moral power, analogous to some chemical test, which elicits from every form of humanity whatever of sweet and genial is in it. Our visiter was an old acquaintance, and an old member of his order, having joined it more than forty years ago with his wife and two children. I have known marked individuals among these people, and yet it surprises me when I see an original stamp of character, surviving the extinguishing monotony of life, or rather suspended animation among them. What God has impressed man cannot efface. "To a child's eye, each leaf of a tree is like the other; to a philosopher's, each has its distinctive mark.

Our friend W's individuality might have struck a careless observer. He has nothing of the angular, crusty, silent aspect of his yea and nay brethren, who have perfect conviction that they have dived to the bottom of the well and found the pearl truth, when all the rest of the world look upon them as the bottom of the well indeed; but without the pearl, and with only so much light indeed as may come in through the little aperture that communicates with the outward world. Neither are quite right; the Shaker has no monopoly of truth or holiness, but we believe he has enough of both to light a dusky path to heaven. Friend W——is a man of no pretension whatever; but content in conscious mediocrity. We were at dinner when he came in; but friend W——is too childlike or too simple, to be disturbed by any observance of conventional politeness. He declined an invitation to dine, saying he had eaten and was not hungry, and seated himself in the corner, after depositing some apples on the table, of rare size and beauty.

"I have brought some notions, too," he said, "for you B——," and he took from his ample pocket, his handkerchief, in which he had tied up a parcel of sugar plums and peppermints. B——accepted them most affably, and without any apparent recoiling, shifted them from the old man's handkerchief to an empty plate beside her. "Half of them," he said, "remember B——, are for——. You both played and sung to me last summer—I don't forget it. She is a likely women, and makes the music sound almost as good as when I was young!" This was enthusiasm in the old Shaker; but to us it sounded strangely, who knew that she who had so kindly condescended to call back brother W's youth, had held crowds entranced by her genius. Brother W——is a genial old man, and fifty years of abstinence from the world's pleasures has not made him forget or condemn them. He resembles the jolly friars in conventual life, who never resist, and are therefore allowed to go without bits or reins, and in a very easy harness. There is no galling in restraint where there is no desire for freedom. It is the "immortal longings" that make the friction in life. After dinner, B——, at brother W's request, sat down to the piano, and played for him the various tunes that were the favorites in rustic inland life forty years ago. First the Highland Reel, then "Money Musk." "I remember who I danced that with," he said, "Sophy Drury. The ball was held in the school room at Feeding fields. She is tight built, and cheeks as red as a rose, (past and present were confounded in brother W's imagination.) I went home with Sophy—it was as light as day—them was pleasant times!" concluded the old man, but without one sigh of regret, and with a gleam of light from his twinkling gray eye.—"There have been no such pleasant times since, brother W——, has there!" asked B——, with assumed or real sympathy. "I can't say that B——, it has been all along pleasant. I have had what others call crosses, but I don't look at them that way—what's the use B——!"

The old man's philosophy struck me. There was no record of a cross in his round jolly face. "Were you married," I asked, "when you joined the Shakers!" "Oh, yes; I married at twenty—it's never too soon nor too late to do right, you know, and it was right for me to marry according to the light I had then. May be you think it was a cross to part from my wife—all men don't take it so—but I own I should; I liked Eunice. She is a peaceable woman, and we lived in unity, but it was rather hard times, and we felt a call to join the brethren, and so we walked out of the world together, and took our two children with us. In the society she was the first woman, handy in all cases. "And she is still with you?" "No; our girl took a notion and went off and got married, and my wife went after her—that's natural for mothers you know."

"I went for Eunice, and tried to persuade her to come back, and she felt so; but it's hard rooting out a mother's love; it's planted deep, and spreads wide; so I left her to nature, and troubled myself no more about it, for what was the use! My son, too, took a liking to a young English girl who was one of our sisters—may be you have seen her!" We had all seen her and admired her fresh English beauty, and deplored her fate. "Well, she was a picture, and speaking after the manner of men, as good as she was handsome. They went off together; I could not much blame them, and I took no steps after them—for what was the use? But come B——strike up again; play Haste to the wedding." B——obeyed, and our old friend sang or chanted a low accompaniment; in which the dancing tune, and the shakers nasal chant were ludicrously mingled. B——played all his favorite airs, and said, "You do love dancing, brother W——!" "Yes, to be sure—'praise him in the cymbals and dances!"

"Oh, but I mean such dances as we have here. Would not you like, brother W——, to come over and see us dance!"

"Why, may be I should."

"And would you not like to dance with one of our pretty young ladies, brother W——?"

"May be I should; the old man's face lit up joyously—but he smiled and shook his head, 'they would not let me, B.'" Perhaps the old shaker's imagination wandered for a moment from the very straight path of the brotherhood, but it was but a moment. His face reverted to its placid pensiveness, and he said, "i am perfectly content. I have enough to eat and drink—everything good after its kind, too—good clothes to wear, a warm bed to sleep in, and just as much as I like, and no more." "All this and heaven too"—of which the old man felt perfectly sure, was quite enough to fill the measure of a Shaker's desires.

"Now, B——," said he, "you think so much of your dances, I wish you could see one of our young sisters dance, when we go up to Mount Holy. She has the whirlwind gift; she will spin round like a top on one foot, for half an hour, all the while seeing visions, and receiving revelations."

This whirlwind is a recent gift of the Shakers. The few "world's folk" who have been permitted to see its exhibition, compare its subjects to the whirling Dervishes.

"Have you any other new inspiration?" I asked. "Gifts you mean! Oh, yes; we have visionists. It's a wonderful mystery to me I never was much for looking into mysteries—they rather scare me!" Natural enough, poor childlike old man! "What, brother W——," I asked "do you mean by visionists!"

"I can't exactly explain," he replied. "They see things that the natural eye can't see, and hear, and touch, and taste, with inward senses. As for me, I never had any kind of gifts, but a contented mind, and submission to those in authority, and I don't see at all into this new mystery. It takes me of a tremble when I think of it. I'll tell you how it acts. Last summer I was among our brethren in York State, and when I was coming away, I went down in the garden to take leave of a young brother there. He asked if I would carry something for him to Vesta. Vesta is a young sister, famous for her spiritual gifts, whirling, &c." I could have added, for I have seen Vesta—for other less questionable gifts in the world's estimation—a light, graceful figure, graceful even in the shakers straight jacket, and a face like a young Sybil's. "Well," continued brother W——, "he put his hand in his pocket as if to take out something, and then stretching it to me, he said, 'I want you to give this white pear to Vesta." I felt to take something, though I saw nothing, and a sort of a trickling heat ran through me; and even now, when I think of it, I have the same feeling, fainter, but the same.—When I got home I asked Vesta if she knew that young brother! "Yes," she said. I put my hand in my pocket and took it out again, to all earthly seeming as empty as it went in, and stretched it out to her. "Oh, a white pear!" she said. As I hope for salvation, every word that I tell you is true, concluded the old man.—It was evident he believed every word of it to be true. The incredulous may imagine that there was some clandestine intercourse between the "young brother" and "young sister," and that simple old brother Wilcox was merely made the medium of a fact or sentiment, symbolised by the white pear. However that may be, it is certain that animal magnetism has penetrated into the cold and dark recesses of the Shakers.

DANIEL WEBSTER AT EXETER ACADEMY.

In Mrs. Lee's Memoir of Buckminster recently published, is a paragraph quoted from a manuscript autobiography of Daniel Webster. It shows the great statesman in a new character, and gives a fact both encouraging and consoling to difficient school-boys.

"My first lessons in Latin," says he, "were recited to Joseph Stephens Buckminster, at that time an assistant at the academy. I made tolerable progress in all the branches I attended to under his instruction, but there was one thing I could not do—I could not make a declamation, I could not speak before the school. The kind and excellent Buckminster especially sought to persuade me to perform the exercise of declamation like the other boys, but I could not do it. Many a piece did I commit to memory and rehearse it in my own room, over and over again; but when the day came, when the school collected, when my name was called, and I saw all eyes turned upon my seat, I could not raise myself from it. Sometimes the masters frowned, sometimes they smiled. Mr. Buckminster always pressed and entreated with the most winning kindness, that I would only venture *once*; but I could not command sufficient resolution, and when the occasion was over I went home and wept bitter tears of mortification."

USEFUL HINTS ABOUT BED ROOMS.

Their small size and their lowness render them very insalubrious; and the case is rendered worse by close windows and thick curtains and hangings, with which the beds are often so carefully surrounded as to prevent the possibility of the air being renewed. The consequence is, that we are breathing vitiated air during the greater part of the night, that is during more than a third part of our lives; and thus the period of repose, which is necessary for the renovation of our mental and bodily vigor, becomes a source of disease. Sleep, under such circumstances, is very often disturbed, and always much less refreshing than when enjoyed in a well-ventilated apartment; it often happens, indeed, that such repose, instead of being followed by renovated strength and activity, is succeeded by a degree of heaviness and languor which is not overcome till the person has been some time in purer air. Nor is this the only evil arising from sleeping in ill-ventilated apartments. When it is known that the blood undergoes most important changes in its circulation throughout the lungs by means of the air which we breathe, and that these vital changes can only be effected by the respiration of pure air, it will be easily understood how the healthy functions of the lungs must be impeded by inhaling for many successive hours the vitiated air of our bed-rooms, and how the health must be effectually destroyed by respiring impure air, as by living on unwholesome or innutritious food. In the case of children and young persons predisposed to consumption, it is of still more urgent consequence that they breathe pure air by night as well as by day, by securing a continued renewal of the air in their bed-rooms, nurseries, schools, &c. Let a mother, who has been made anxious by the sickly looks of her children, go from pure air into their bed room in the morning before a door or window has been opened, and remark the state of the atmosphere, the close, oppressive, and often fœtid odor of the room, and she may cease to wonder at the pale, sickly aspect of her children. Let her pay a similar visit some time after means have been taken to secure a full supply and continued renewal of the air in the bed rooms during the night, and she will be able to account for the more healthy appearance of her children, which is sure to be the consequence of supplying them with pure air to breathe.

The Horse. I will state a few things that I have learned, and they may be of benefit to your readers. A horse that is driven on hard roads is liable to get stiff in the joints. In 1833 I had an animal which after driving three or four days, got quite lame. An old Baltimore teamster told me to wash the mare's legs in a tolerably salt brine, which was done accordingly, three times a day for the balance of the journey. The stiffness disappeared in a few days, and I drove the mare 1,400 miles afterward, and there was no more trouble on that account. What pleased me most was, the mare had a bad foot to hold a shoe when I started. It was very brittle and hard. It would break out when a nail was put in. But it grew together at every shoeing. A blacksmith in New England remarked to me that her foot had a singular appearance; where he pared it was soft and tough. I account for it in this way; salt will attract moisture from the atmosphere, which keeps the foot moist all the time; and salt has nearly the same effect that grease has on a foot or piece of timber. The drippings from salt on a floor, if continued long, cannot be got off; the wood becomes moist and tough, and so with a horse's foot. After washing the legs, turn up the horse's foot, clean the bottom, pour the hollow full of brine and hold for a few minutes, to soak the bottom. The practice of rasping the feet all over to toughen them, is abominable.

[Farmer and Gardener.

CROSBY & NICHOLS, have just published, Memoirs of Rev. Dr Buckminster, and of his Son, Joseph Stevens Buckminster, by Mrs. Eliza B. Lee, 1 vol, 2 Portraits.

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